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MASS BAT MITZVAH

These two Ethiopian girls were among 52 new immigrants to celebrate their bat mitzvah at the Western Wall recently. The mass bat mitzvah, which included emigres from Albania, Russia and India, was organized by the Jewish Agency's Aliyah and Absorption Department. [IPPA photo]

Mandate for peace

JERUSALEM (JTA) — The Knesset's approval of the historic Israeli-Palestinian accord on self-rule in the administered territories is being seen here as a vote of confidence in the government, as well as a mandate to pursue the peace process.

Prime Minister Yitzhak Rabin made a similar assertion himself shortly after last week's raucous Knesset vote.

After more than 30 hours of emotionally charged debate, the Knesset approved by a vote of 61-50 the accord signed in Washington by Israel and the Palestine Liberation Organization.

The vote of the 120-member Knesset included eight abstentions, with one member absent from the balloting.

Five of the abstentions and the one absentee were members of the ardently religious Shas party, whose spiritual leader, Rabbi Ovadia Yosef, had instructed them not to vote against the "possibility of peace."

Although Benjamin Netanyahu, leader of the opposition Likud party, had called on his party to stand firm against the accord, three Likud Knesset members broke ranks and abstained: Ronnie Milo, Meir Sheetrit and Assad Assad. Their action prompted calls by some Likud politicians that they be ousted from the party.

Rabin said after the vote that he was satisfied with the margin of victory and that it gave the government the confidence it needs to begin implementing the agreement.

He also made it clear that he still considered Shas a part of the governing coalition, despite its failure to endorse the accord. Shas has threatened to pull out of the government but has not yet done so.

Rabin criticized Likud, saying it had failed to show the same "attitude" that Labor had demonstrated when ratifying the 1978 accord with Egypt, when it was in the opposition and the prime minister was the Likud's Menachem Begin.

Although that earlier vote had involved some painful decisions, said Rabin, "we said we would not be an obstacle to peace."

Likud Knesset member Eliyahu Ben-Elissar, former chairman of the Foreign Affairs and Defence Committee, warned that the vote had in effect created a Palestinian state. He told Israel Radio it was a victory for the PLO and a defeat for Israel.

But Sheetrit of Likud said there were many in the party who wanted to vote for the agreement but did not do so for fear of political repercussions from within the party.

He warned that Likud would have to move away from the right and toward the centre or risk losing its constituency.

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'We want all of Palestine'

This is the second in a two-part series that examines how Palestinians in Jericho view the Israel-PLO peace accord. This week, CJN *correspondent Leora Frucht talks with Palestinians who oppose the plan.*

By LEORA FRUCHT

JERICHO — The ceremony at which Prime Minister Yitzhak Rabin recognized the Palestine Liberation Organization left the Abu Shama family unmoved. On that same day, they were anticipating what was to them a historic event of far greater significance: the imminent return of Jibrin Abu Shama, one of 415 Hamas activists deported by the Rabin government to southern Lebanon last December.

Abu Shama, 28, is one of several deportees from Jericho, a town that has, in the course of the intifada, acquired a reputation for moderacy.

The Hamas movement has not been able to win over the residents of this largely secular city of 7,500 as successfully as it has Palestinians in other parts of the West Bank and Gaza Strip. But Hamas is spearheading local opposition to the peace accord, hoping to gain support from Palestians disenchanted with PLO leader Yasser Arafat.

A framed photograph of Abu Shama hangs on the gate to his residence surrounded by wreaths and welcoming banners. In the living room, his mother and three sisters wait anxiously. All but one have their heads covered. Like many Jericho residents, they are of Chadean descent and with their black skin could easily pass for Ethiopian Jews.

What do they think of the accord?

Amal, a 29-year-old woman with rollers in her hair, shakes her head vehemently. "I don't want only Gaza and Jericho, I want all of it."

The West Bank and Gaza?

"No. All of it. All of Palestine."

As for the Jews living there, Amal says, "They should go back to their countries — to America and Europe and Russia. So it is written in the Koran. It says that the Jews came from outside — and they must go back from where they came."

Asked how she would bring this about, she laughs, then says: "Through negotiations."

But Amal and sister Ratibe admit that negotiating the exodus from Israel is unrealistic. They believe it will be done through fighting. "Not only my brother [will use force to achieve this goal]," says Ratibe. "All Palestine must fight to get back all of Palestine."

Amal nods in agreement.

And are they willing to die for Palestine?"

They both nod eagerly.

"If I did, I would go straight to jenna (heaven)," says Amal.

"The problem is that the Palestinians want peace, and the Jews don't."

Not far from the Abu Shama home, graffiti scrawled across a wall reads "Fatah has sold the land." It is the green lettering of Hamas.

Charges of betrayal against Fatah, the PLO faction led by Arafat, echo that same day at the soccer stadium where Hamas and Islamic Jihad are holding their first rally in Jericho.

Under banners displaying a rifle, a map of Israel and quotes from the Koran are gathered 450 people. Most of the participants are young, bearded men who consider themselves devout Muslims. But there are a number of non-religious onlookers as well. One of them is Yousouf, a retailer from Jericho.

"Until now, I was a Fatah supporter," he says. "But Arafat has betrayed us. Now I don't know where to turn. No one represents me."

A Hamas speaker bellows "Arafat has sold Palestine!" Yousouf nods.

"What Arafat has done for the Palestinian people is second only to Ben-Gurion," continues the speaker. "Today we learned that only Gaza and Jericho are Arab. But Jerusalem is Arab too." Great applause. "We will punish Arafat as he has punished us. First Sadat, next Arafat."

"Sadat and Arafat dead!" the crowd cries.

There is more loud applause at the mention of the name of Nissim Toledano, the Israeli soldier whose kidnapping and murder triggered the deportation of the 415 activists.

"We must continue the intifada," cries the speaker. "The Koran is our book, Mohammed our prophet, jihad our war."

The crowd chants the name of Izzadin Kassem — the military wing of Hamas.

Among the participants at the rally is Ahmed, a 28-year-old Islamic Jihad activist, who spent seven years in an Israeli prison. The solution to the Palestinian problem is simple to him: "Drive the Jews out of Palestine." Does he really believe this is feasible? "Yes," he says. He believes in the truth of the Koran. "And the Koran says that all of Palestine is ours."

Also at the rally is Said, a 35-year-old house painter from Jericho, who was a Marxist until he discovered religion four years ago. Now he believes that the PLO is, and has been from its very inception in 1964, a body created by the United States and certain Arab countries for the express purpose of recognizing Israel.

"But what about all the martyrs who died fighting in the name of the PLO?" he is asked.

"That is all part of the conspiracy," he says, undaunted. "They needed martyrs to mask the true nature of the organization."

Nevertheless, Said does not call for the assassination of Arafat.

"What good would that do? The killing of Sadat did not destroy the peace between Egypt and Israel."

So what is the solution? "Mohammed said we must kill the Jews here. We believe this as we believe there is a God. The battle between Moslems and Jews is inevitable."

But the time for this battle has not yet arrived, adds Said. The first step is to establish Islamic states in Jordan, Syria, Egypt and Iraq, he explains. They can then serve as launching pads for the ultimate battle to liberate Palestine.

Yousouf, the secular, disgruntled ex-Fatah supporter, dismisses such talk.

"They don't know what they're saying. They're young and have no children. That's why they don't care about peace," he says. "I have a two-year-old baby — and all I think about, all I care about is protecting him."

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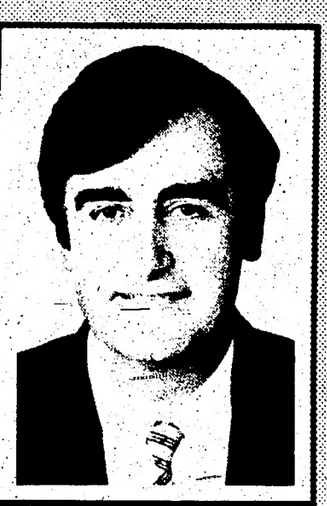

Canada

With the hard work over, these little girls relax in their sukkah.

[WZPS photo]

Sukkah building unites Israelis

By SIMON GRIVER

In the days preceding Sukkot, a building boom takes place in Israel. A visitor unfamiliar with Jewish tradition could be forgiven for thinking that the ramshackle structures sprouting out of the sides of buildings are a makeshift solution to mass immigration.

This haphazard collection of wood, old sheets and greenery, may not enhance the country's architectural esthetic, but it certainly shows just how many Israelis, both Orthodox and secular, construct a sukkah.

The entire country is geared towards the festival. When advertising a property for sale, especially in the more Orthdox areas of Jerusalem and in B'nei Brak, newspaper ads note the presence of a sukkah balcony. Architects include these balconies according to the talmudic tractate Sukkah: one that offers shelter while allowing a view of the stars.

Israel Television weather forecasters offer advice to sukkah builders and dwellers throughout the festival. "Secure your sukkah well," the meteorologists warned several years ago, when high winds and rain were expected over the holiday. The warnings were not always heeded and many a hastily built sukkah blew away. But on the whole, sukkah dwellers mostly enjoy fair weather.

In the Diaspora, each community developed its own sukkah-building traditions. Tunisian Jews, for example, used palm and myrtle leaves, and a low arch was designed to make those entering bow in respect. Moroccan Jews added a chair in honor of the prophet Elijah. Ashkenazi Jews introduced the idea of making the sukkah walls from fabric.

But aside from the hotels competing for the Ministry of Tourism's coveted "Best Sukkah of the Year" prize, most modern Israelis tend to use a hodgepodge of handy materials. Others go to the sukkah markets that spring up around the country.

In downtown Jerusalem, Agrippas Street is converted into the nerve centre of sukkah-selling operations. Yeshivah students, looking to make a few shekels, ply a range of goods including steel and wooden sukkah frames. A 9 ft. by 9 ft. steel or wood sukkah frame, large enough to hold a dozen people, costs about $200 including delivery, assembly and advice on the halachic requirements of the structure. For double the price, custom-made aluminium frames can be bought.

Local authorities prune and trim streetside trees in the days prior to Sukkot, leaving piles of greenery at various central points. This provides an abundant supply of suitable materials, and discourages wholesale stripping of trees.

Decorating the sukkah is great fun for both children and adults and usually involves hanging decorations and pictures made by the children at school, and the traditional fruits of the season — pomegranite, dates, figs, apples and quinces. Many resent the emergence of colorful paper decorations as a popular way of adorning the sukkah because those same decorations, usually imported from the Far East, are sold in the West to decorate Christmas trees.

Some attempt more sophisticated decorations. Avraham Freidman, a sculptor from B'nei Brak, first discovered his talent for carving when he created several "decorations" for his sukkah. Now his copper, stone and wood figures of the patriarchs and other biblical characters can be purchased from the most prestigious galleries around the world.

But most sukkah dwellers settle for more modest decor. Living in a sukkah is meant to teach us an austere lesson by reminding us how our forefathers dwelt in the wilderness after the Exodus. — *WZPS*

Hurtig calls for 'stronger laws' in effort to combat racism

ELECTION WATCH '93

By MAURICE LUCOW

VICTORIA — Mel Hurtig, the Jewish leader of the new National Party of Canada, told *The CJN* here that while he likes the idea of multiculturalism, he has reservations about government spending on it. As a matter of fact, he literally gave it a thumbs down, when queried.

Asked about racism, he said: "I hate and despise it." He was of the opinion that "stronger laws" are needed to combat it.

Hurtig was interviewed on the run after speaking at a party rally on the Parliament Building grounds during a brief visit here and in Vancouver. Victoria was his final stop in a 15-day Canada-wide tour of major centres which started in St. John's.

The big difference between his tour and the tours of Kim Campbell, he told his audience of about 200, was that "the National Party paid its own expenses, not the federal government."

Organized eight months ago, Hurtig's party had hoped to line up 50 candidates but, he said, almost 200 are running under the National banner.

The party, he said, is attracting a lot of people, especially younger ones, who want a political system dominated by the people of Canada and powered by the people of Canada, not by the big financial interests — "the big bucks."

He said his party relies only on the people for funding, and will not accept contributions from the big corporations. "Our members want to return to openness, honesty, integrity, morality and decency" in government, he declared.

"We must take back the ownership and control of our own country," said Hurtig, who comes from Edmonton, where he first operated a book store on Jasper Ave., the city's main drag, and then drifted into publishing. He was the publisher of two editions of the *Canadian Encyclopedia* and one children's edition.

Mel Hurtig

It's his aim, he continued, to bring down the taxes of the average Canadian and let the big corporations, especially the international ones, pay more.

He's dead set against NAFTA and the United States-Canada free trade agreement, claiming that in the past four years the balance of trade with the United States dropped by $30.6 billion, "which translates into 600,000 lost jobs."

He said Canada will not lose out as a trading country because deals can be made with the United States and other countries similar to the auto pact, which will guarantee production and jobs for Canadians.

He claimed that of the 24 leading industrial nations only Turkey has a smaller percentage of its work force in industry than Canada. Under NAFTA, he continued, Canada would become a "warehouse economy" and he predicted that even the warehouses would be moved south to the United States. He called for a good, managed strategy.

Discussing his trip across the country, Hurtig said the political system "is not working as it should." There is despair in Newfoundland over the fishery. In Montreal, one food bank which used to serve 35 families a month in 1986, now serves 3,700 a month — and is constantly running out of food, especially proteins. Of the food bank clients, 29 percent have a university education.

He said his party's policy is "jobs for all Canadians." He blamed the poor economy on the monetary policy ("The first thing I'll do as prime minister is fire John Crow, governor of the Bank of Canada"), a bad trade policy and poorly thought out economic policies.

He said the Conservatives "couldn't run a corner drug store without going bankrupt in three months." And he said the Liberals' policies are not much different.

Hurtig vowed that the National Party will not wipe out Canada's universal social programs or medicare. "These programs haven't caused the deficit. It's conservatives' monetary and trade pollicies."

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Super Sunday hits new heights

By BEN ROSE

TORONTO —An idea never tried before in its Toronto campaigns boosted the Super Sunday Telethon for the United Jewish Appeal (UJA) to $2.8 million, the highest ever for this one-day blitz.

The new feature is that every increased dollar given by a contributor, or every new contribution, will be matched out of a special fund provided as a one-time gift by major UJA subscribers. Such special gifts have already reached $4 million and this means a possible $8 milllion increase in the campaign total.

The 500 volunteers made 25,000 phone calls and raised $2.5 million in pledges, compared with $2.1 million brought in last year. When the matching challenge increases were added, the grand total became $2.8 million.

"The volunteers reported that they ran into less resistance from contributors because of the challenge feature," said UJA official Shari Wert.

"The challenge is working phenomenally well," said Debbie Godfrey, who with Alan Winer, is co-chair of Super Sunday. In an ante-room, co-campaign chairs Lawrence Fein and Lawrence Bloomberg were working the phones themslves.

The big conference room in the Lipa Green building where the volunteers, working in three-hour shifts, manned 150 phones, evoked the excitement of an election night, with everyone hanging on the latest figure reached by campaign pledges.

Although the official campaign goal this year is $40 million, co-chair Fein expressed the hope that $42 or $43 million would be raised, so urgent are the needs in Israel and for local services in the Toronto Jewish community.

The fresh money brought in by the challenge idea should make the higher goal attainable, Fein said. If it is reached, he said it could prevent any further cutback in education, social services and community services.

Volunteers pitch in. See picture page 21.

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Alzheimer's Disease conference awarded to Israel for '96

By RON CSILLAG

TORONTO — Israel has been awarded the 1996 conference of Alzheimer's Disease International (ADI), a global body that brings together experts and culls cutting-edge methods of fighting the disorder.

A four-person delegation from Israel was in Toronto recently for the two and a half day 1993 ADI convention to swap information on Alzheimer's and lobby for the 1996 meeting.

Some 750 doctors, social workers, volunteers and other authorities from 32 countries came to Toronto to hear scientific and other advances made in the fight against Alzheimer's, a neurological disease that afflicts millions of mainly elderly victims.

Israel was not even a full member of ADI until a few years ago, Hinda King, a Canadian-born geriatrician and social worker who now lives in the Jewish state, told *The CJN*.

But King and three others representing the Israel Alzheimer's Association fulfilled several criteria for membership. They then applied for, and received, the right to host the '96 ADI conference.

The fledgling Israeli association attempts to boost public awareness about the baffling disorder, King said.

It has a telephone hotline and is seeking funds to set up a central data bank of information.

Mainly, it works with families trying to cope when one of their loved ones develops Alzheimer's, King noted.

The association wants to study how cultural differences among Israel's many ethnic groups come into play when Alzheimer's strikes.

In a study it conducted among those aged 75 and over in the city of Ashkelon, the association initially found that Alzheimer's struck more Sephardi than Ashkenazi Jews.

But when education levels were factored in, the incidents of Alzheimer's evened out among the two groups.

Israel is also developing two new drugs in the fight against Alzheimer's, to supplement Tactrine, the primary drug used to combat the disease. Early tests show optimistic results, King said.

The other Israelis attending the Toronto conference were ADI director Shoshana Efrat, board chair Shmuel Moran and Dr. Amos Korezyn, a neurologist affiliated with Ichilov Hospital in Tel Aviv.

For more information, contact the Israel Alzheimer's Association at P.O. Box 8261, Ramat Gan, Israel, 52181.

Droege gets sent to jail

TORONTO — A Provincial Court judge was to decide earlier this week whether Wolfgang Droege, head of the white supremacist Heritage Front, has violated terms of his bail.

Droege, 44, was held in jail over the weekend after police, acting on a complaint from Canadian Jewish Congress, arrested him.

Droege had been arrested in June following a late-night street brawl in which the Heritage Front clashed with anti-racist activists. The melee took place after the home of Gary Schipper, a member of the Heritage Front, was trashed by the anti-racist activists.

Droege had been released on condition he not associate with, or have anything to do with the Heritage Front. Congress' complaint alleges that Droege violated terms of his release in an interview with the Quebec newspaper *La Presse* and in a CBC radio interview in which he claimed to represent the white supremacy group's endeavors and campaign in Montreal.

Meanwhile in Peterborough, Ont., Curtis Peters, 23, received a 60-day jail term after pleading guilty to causing a disturbance outside a bar by shouting "f...ing nigger" at another man. In imposing the sentence, Ontario Court judge Ted Collins said "racially motivated attacks, even verbal attacks, are to be treated more seriously than others."

Noting that Peters would likely have received only a fine had he not used racial obscenities, Collins said "civilized society will not put up with this kind of nonsense."

Louis Lenkinski, chair of Congress' community relations committee, said the sentence shows "the courts recognize the seriousness of racial epithets and hate motivated crime."

Pawlowski awarded legal costs

OTTAWA — The federal government must pay another $151,000 in legal costs to Michael Pawlowski, an Ontario man cleared of charges he took part in the murder of over 400 Jews in the former Byelorussia in World War II.

The Supreme Court of Canada last week refused to allow Nazi hunters to appeal a ruling that requires Ottawa to pay Pawlowski's legal bill.

The government has already voluntarily paid Pawlowski $55,000.

The retired Renfrew carpenter was charged with war crimes and crimes against humanity in 1989 but charges were dropped when the use of videotaped evidence from witnesses in the Soviet Union was disallowed by the judge.

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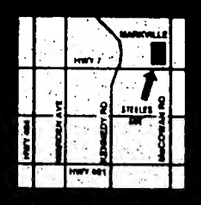

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Canada

CJC, BB sit out anti-racism protests

By JANICE ARNOLD

MONTREAL — As its dilemma grows over how best to react to extremist groups in Quebec, the Jewish community remained on the sidelines in the series of protests against the presence of three members of France's far-right Front National (FN) party staged by a coalition opposed to racism.

Both Canadian Jewish Congress (CJC) and B'nai Brith (BB), though concerned by the potential influence the anti-immigrant FN might have in Quebec, decided that demonstrating on the street would likely only give the party the attention it craves.

But the two groups are far from totally agreeing on the matter.

The BB League for Human Rights lent its name as a "supporter" to the coalition's demonstrations, but did not take part in either of them. The coalition of close to 80 groups was led by the Canadian Centre on Racism and Prejudice, with which BB has collaborated in the past.

CJC went further, describing the demonstrations as an "overreaction" and inappropriate when they targeted the organizers of the conference.

The protests at various phases of the FN members' stay in Montreal during the four-day Congres Metropolis, an international conference on urban issues hosted by the City of Montreal, certainly attracted wide media coverage. But the public meeting of local supporters of the FN, led by Roger Alacoque, did not take place. Alacoque had told the press that the meeting could attract 500 and was to be addressed by Jean-Yves Le Gallou, one of the three FN members, an elected official of the Paris regional council, who has been referred to as FN leader Jean-Marie Le Pen's right-hand man.

CJC community relations director Jack Jedwab said CJC would press for possible legal action against the FN if it attempted to "disseminate its propaganda" at the international conference, or elsewhere. "We have to be vigilant, but we should not overreact," Jedwab said, noting that the three FN officials were sent to the conference "by the Paris equivalent of the MUC (Montreal Urban Community)" and cannot be excluded if they "respect the rules" of that conference. (One of the three actually represented Brittany.)

He believes the FN's anti-immigrant message has very few sympathizers in Quebec, and that Alacoque's Cercle national des francais a l'etranger, has little more than 40 members.

Jebwab said he was satisfied by the City of Montreal's exclusion of the FNists from an official reception at city hall and the strong statement by Mayor Jean Dore at the opening of the conference as an expression of the city's disapproval of the party's views, and that the three had no "official function" within the conference.

League for Human Rights chair Stephen Scheinberg said BB was reluctant to get more closely involved in the protests because similar demonstrations recently in Toronto and Ottawa have degenerated into violence.

He said the League allowed its name to be used by the coalition because of its general philosophy of opposing racism. But Scheinberg questions so much attention on the FN at this conference. "Le Gallou was nominated thug of the month. My guess is there were thugs from various parts of the world such as Serbia or China, there as well."

As for local FN supporters, Scheinberg thinks Alacoque's is "a very small, pathetic group and should be kept marginalized."

The League's local director, however, felt CJC is missing the point by accusing the demonstrators of overreaction. "I can't understand why they did it...I think most of the people [taking part in the demonstrations] were sincere."

He recalled that last year CJC focussed a lot of attention on a neo-Nazi gathering "raising fears over nothing more than rumors."

The FN may have few supporters in Quebec but its "racism and xenophobia should not be treated with kid gloves," Schneiderman said.

Countdown on peace begun: Shelef

By MAURICE LUCOW

VICTORIA — The clock started ticking Sept. 13 on a number of deadlines for peace between Israel and its Arab neighbors, said the Israeli ambassador to Canada.

Itzhak Shelef was speaking to an overflow crowd of 200 the day Israel signed its self-rule agreement with the Palestinians. Those who showed up for the United Israel Appeal campaign kickoff quickly filled the 150 chairs set out, making it one of the biggest turnouts ever in the Jewish community.

According to Shelef, there is a long line of investors waiting to invest in Israel once there is peace. "We can become the economic centre of the whole region," he said, citing studies that estimate Israeli exports to the Arab world could surpass $1 billion annually.

Stronger economy

A stronger economy may also influence the unemployed youth of Gaza, now estimated at 50 percent. "Today, the unemployed young people turn to Hamas," Shelef said. "If they have an economic future, they may change their philosophy."

Shelef was optimistic that Israel can reach an agreement with Jordan. He also predicted a deal with Syria, despite its stubbornness in insisting on the return of the Golan before beginning negotiations. "I believe a solution will be found without endangering our security."

As for Lebanon, Shelef said "[it] will do what Syria tells it to do." He feels the biggest danger in the Middle East is Iran, which is spending billions on its armed forces.

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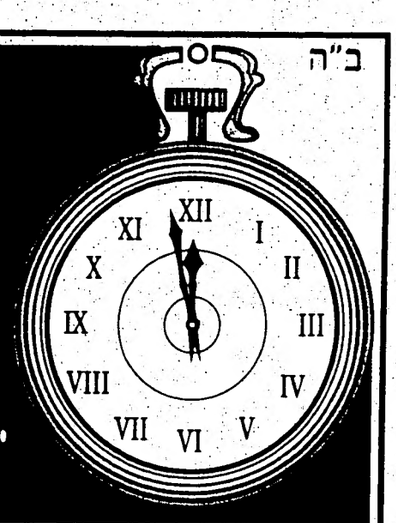

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New Message Weekly

Doctor's article sparks war crimes probe

By PAUL LUNGEN

TORONTO — The RCMP has opened an investigation into a former Ottawa morgue attendant who is described in a medical journal article as admitting he shot Jews and Gypsies during World War II as a soldier in the German army.

The article, which appeared in the April issue of the *Canadian Medical Association Journal (CMAJ)* and was authored by Dr. Douglas Waugh, has angered Jewish organizations — not just because it suggests a war criminal has eluded justice but because the doctor who wrote the article has downplayed the gravity of the former attendant's acts.

"Waugh's attitude is one that we have to publicly confront and hold up to public scrutiny," said Milton Harris, chair of the war crimes committee of Canadian Jewish Congress. "Personally, I was disgusted by the tone of the article and by his response to the criticism of the article."

Sol Littman, Canadian representative of the Simon Wiesenthal Centre, said "all in all, it's a stinking attitude. It's very easy for [Waugh] to take the high moral ground while other people's families are being killed."

The controversy began brewing several months ago when Waugh, former executive director of the Association of Canadian Medical Colleges, wrote about "the best morgue attendant I ever hired."

Waugh wrote that the aide, whom he called "Felix," was curious about the condition of bodies brought to the morgue and he noticed "how the blood always comes out of the mouth when they've been shot."

'Shoot them into graves'

Asked how he knew that, Felix is quoted as saying: "Oh, I saw it often when we were fighting on the Russian front. We had to take people into the fields, make them dig graves and then shoot them into the graves with machine pistols. They always bled from the mouth like that."

Waugh goes on to describe how Felix made the remarks "with no more emotion than a farmer might show when talking of slaughtering chickens," and he suggested Felix's peasant background may "have made him an ideal subject for this kind of task."

He then writes that "what impressed me was not that I was in the presence of a callous monster but that Felix was a cherubic innocent. . . He was just a simple farmer doing to humans what he'd always done to farm animals."

Waugh's article prompted a flurry of angry letters to the CMAJ as writers pointed out that Felix's self-professed acts made him a war criminal. They also suggested that Waugh had a moral obligation to report the former attendant to law enforcement officials.

Waugh responded to the letters by suggesting that "I wanted to believe that the biblical doctrine of an eye for an eye. . . had been supplanted by the later, more tolerant injunction of 'turn the other cheek.' "

He goes on to say that "our own troops" committed acts as brutal and unfeeling as Felix. "I see [Felix] as much a victim of his acts as those he killed and I feel pity and sadness for all. I only wished more people shared this sentiment."

Waugh's attitude common

Harris said Waugh's attitude remains common among a substantial segment of the population. "We Jews understand the code words he used," such as calling those who seek justice as being motivated by vengeance or seeking an eye for an eye instead of turning the other cheek. "If his 3-year-old daughter, or wife or mother had been the victim, I'm sure he would have turned the other cheek," Harris said sarcastically.

Harris was angry over what he called "a libel of the Armed Forces." Canadian soldiers "did not march into a city, round up every German, march them to a ditch or make them dig a ditch and then shoot them," he said.

Littman said it "takes a lot of chutzpah to tell Holocaust survivors" to forgive and forget. To forgive, the perpetrator must show some remorse, something that Felix fails to do in the article written by Waugh, Littman noted.

In an interview with the *Globe and Mail*, Waugh said, "I don't understand the objections of the people who are raising a fuss. I suspect their motive is vengeance and I don't agree with that at all."

Waugh refused to identify Felix, saying he lost track of him 25 or 30 years ago. He said he has recently learned that Felix is in a chronic care institution, suffering the effects of a heart attack.

Supt. Vic Sontag, head of RCMP investigators attached to the Justice Department's war crimes unit, confirmed an investigation was opened as a result of the April article. He said Waugh has not provided investigators with Felix's true identity, adding that Waugh is under no legal obligation to help.

Canadian External Affairs Minister Perrin Beatty meets with Israeli Foreign Minister Shimon Peres in Washington.

Canada to play role in peace pact

TORONTO — Canadian expertise and experience in the region can play a key role in ensuring the success of the Israeli-Palestinian accord, says External Affairs Minister Perrin Beatty.

Beatty, who was one of 12 foreign ministers invited to the signing of the accord in Washington, spoke at a reception for Isabel Bassett, the PC candidate in St. Paul's, given by Penny and Martin Offman.

Practical ways in which Canada could help, he said, include assisting in organizing elections in the autonomous areas of Gaza and Jericho, and helping to set up local Palestinian police forces and municipal administrations.

Noting that Canada has participated in every Middle East peace force and chairs the multilateral working group on refugees, part of the Madrid peace process, Beatty said that "our country has been a very significant player in promoting peace and security in the area."

In a conversation following the signing, Beatty said Israeli Foreign Minister Shimon Peres asked Canada for little direct help for Israel, but made clear his concern that the transfer of local authority in the two regions be as smooth and orderly as possible.

"If we can achieve security for the state of Israel; if we can ensure economic prosperity in the region, it will be a turning point not only for the region, but for the future of mankind," Beatty said.

Bassett, whose husband John, a 1971 Toronto Negev dinner honoree, has a sports complex near Eilat named for him, noted that Israel is supported by both Jews and gentiles.

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World

Israelis protest Israeli-PLO accord outside the Prime Minister's office. (IPPA photo)

Palestinian calls for armed struggle

[Cont'd. from page 1]

But that doesn't change the fact that Yousouf feels betrayed. "Arafat has sold the land. This accord is not the first step towards Palestinian independence, but the last. Someone has to oppose it."

Someone else also doing just that is Ali Jiddah, a supporter of the Popular Front of the Liberation of Palestine (PLFP), headed by George Habash. Jiddah is among the the last of the Marxist revolutionaries — an ideologue whose vocabulary is sprinkled with phrases like "the petite bourgeoisie" and "the dialectic of history."

In 1965, he planted a series of bombs in downtown Jerusalem, killing several people. He was sentenced to life in prison, but released after 17 years in a prisoner exchange.

Today he says he regrets the action because "it did not distinguish between serious Israelis in favor of peace and others." Now he calls for armed struggle "only against the real oppressors" — Israeli soldiers and Jewish settlers in the territories.

Jiddah is adamantly opposed to the accord, calling it entirely "pro-Israel."

"It fails to mention Jerusalem, it does not uproot Jewish settlements in the territories, and worst of all," he says, "if it is implemented, it will force Arafat's men to do the dirty work of the Israeli army.

"The Israelis gave Arafat a sabra (cactus fruit) without any thorns on the outside. Instead the thorns are all on the inside."

Jiddah calls for armed struggle against any Palestinian police force established by Arafat. "We have to fight all occupiers," he maintains. "We will do our best to be democratic. But if we are pushed into a corner, there will be civil war."

What is this atheist Marxist doing at a rally of Moslem fundamentalists? "Our differences are great," he admits. "But for the time being I'll ally myself with anyone opposed to this agreement."

Some analysts estimate that close to 60 percent of Palestinians in the West Bank and Gaza Strip have not yet made up their minds about the accord. They are waiting to see how it will work.

"Will Palestinian prisoners be released from jail?" they ask. "Will the closure on the territories be lifted? Will we be able to visit Jerusalem freely? Will the army really withdraw?" These are some of the most common questions heard in the streets of Jericho.

If the hopes of these undecided Palestinians are dashed, then people like Ali Jiddah, and movements like Hamas and Islamic Jihad, will be waiting in the wings to cash in on their disappointment.

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ELECTION WATCH '93

Lucien Bouchard

The Bloc Québécois does not wish "to dismantle the country, nor to destroy Canada, nor to go to Ottawa to prove, by reducing it to the absurd, that federalism no longer works." Lucien Bouchard, the leader of the sole independence party on the federal political scene, wants to make that very clear to all those who believe that the first priority of the Bloc will be to "sow chaos and confusion in the federal parliament."

That was the essence of the message Bouchard conveyed in a recent interview with Patricia Rucker, editor in chief of The Canadian Jewish News, *and* CJN *reporter Elias Lévy. During a wide-ranging discussion, conducted in French in the central election campaign headquarters of the Bloc Québécois in Montreal, the former Conservative cabinet minister and Canadian ambassador to France, who was also one of the closest friends and advisers of former prime minister Brian Mulroney, spoke of various facets of his party's strategy; of the place the cultural communities and the anglophone minority would occupy within a sovereign Quebec; and of his unique concept of Quebec nationalism.*

CJN: *What are the main goals of the Bloc Québécois? Will your political group dedicate itself to obstructing the workings of federal parliamentary institutions?*

Lucien Bouchard: First of all, it would be pertinent to recall that the ultimate goal of the Bloc Québécois is the sovereignty of Quebec. Therefore, the presence of the Bloc on the federal political scene is, inevitably, transitory and by its very nature, temporary. This presence lies within the context of a sequence which theoretically should end in the holding of a referendum on the sovereignty of Quebec in which, of course, my political group will participate. Certainly, if the sovereignty project begins to take shape, the Bloc will not be able to continue to represent Quebecers in the Parliament in Ottawa. That would plainly make no sense. But, unless and until the Quebec population cuts the Gordian knot of its political future, we shall continue to be the watchdogs of Quebec interests on the federal parliamentary scene.

We have the firm intention of playing a role at that level which will contrast greatly with that played up to now by the old federalist political parties elected by the population of Quebec to protect its interests in Ottawa. We are determined to adopt a fundamentally Quebec stance in confronting the many problems that will be put forward and debated in the Commons chamber — which means that we are going to use, as far as possible, all the political strength the Quebec population gives to us in this election. We will use this strength to compel the government of the day to adopt a series of specific measures which are capable of redressing federal injustices and which can prevent decisions which to us appear unacceptable to Quebec from being enacted. I've just briefly outlined for you the strategy we intend to adopt in dealing with extreme situations.

But it's clear that there's also a happy medium in all of this. In effect, we will also be confronted with situations in which the interests of Canada and of Quebec will converge. I'm thinking especially of basic questions like straightening out the public finances, measures to be taken to boost employment and stimulate industrial activity. . . . At that level, the Bloc will always be on the side of those who are ready to work with us so that together we may find concrete solutions to all these problems.

One thing is certain, you can put your minds at rest about it, my political group will not seek to sow confusion and chaos in the federal parliament. We intend to work in a constructive way in the parliamentary sense of the term. The Bloc Québécois MPs will be responsible parliamentarians who will behave within the framework of a rigorous respect for the rules that govern us. We have no intention of scuttling the central institution of Canadian political life. The Parliament of Ottawa is our strength; it is the authority of Parliament that will give a chance of success to the Bloc Québécois. It will be difficult for us to serve the interests of Quebec if we work at cross-purposes to the functioning of Parliament. On the contrary, we want Parliament to function. For that matter, we are determined to abide strictly by parliamentary democracy. We are not going to be elected to prevent the government from functioning — on the contrary!

CJN: *In concrete terms, what could prompt members of the Quebec cultural communities to vote for the Bloc Québécois in the next federal election? Do you have serious policy alternatives to present to them?*

L.B.: Quebec's cultural communities do not constitute a monolithic entity. There are members of these ethnic groups who support the Quebec sovereignty project. It's true there aren't many of them, if one goes by the conclusions drawn from surveys on this subject conducted during recent years. Why would these (sovereigntists) decide to choose the option proposed by the Bloc Québécois? Very simply, because if they vote for us, they will be following a very coherent path. They know perfectly well that the end goal of the Bloc is to work flat out for the advancement of the sovereigntist cause. It seems to me to be a totally logical thing to do to vote for a party which is readying itself to go to Ottawa to sensitize and prepare English Canada for the holding of a referendum on the sovereignty of Quebec.

And all the others? Why should they vote for us? I must remind you that members of cultural communities are not the only federalists. There are also many francophone Quebecers who are (federalist). The latter find themselves faced with the same dilemma as the Quebec ethnic groups. I believe that even if you reject the sovereignty project, there is an argument that allows me to conclude that it's imperative to vote for our party. Why? Very simply, because I'm convinced that this election will allow us to come to terms with the fact that Canadians and Quebecers are currently going through a double crisis: political and economic.

To imagine, like the leading lights of the main federal political parties are doing, that this political crisis has eased significantly or even gone away is simply to continue to play the ostrich. The Bloc Québécois is not going to shy away from denouncing this passive and irresponsible attitude. The parties of Kim Campbell, Jean Chrétien or Audrey McLaughlin modestly cover their eyes; they refuse to acknowledge the fact that the acute political crisis that is shaking Canada has not yet been resolved. On this point, the Bloc Québécois will be iconoclastic. We are going to denounce, loudly and clearly, this harmful laissez-faire (attitude), especially because everyone knows that these are not academic or literary circle issues.

Don't forget that the Canadian political problem blatantly comes in a direct line of causality from the serious economic difficulties we're going through today. Since the beginning of the '90s, we have devoted our energies for almost three years to discussing constitutional problems. Why? Because we were trying to refashion the Canadian decision-making structure to make it more effective. It was imperative to resolve this debate. We failed. That doesn't mean, however, that this problem, which we have not been able to resolve, is no longer important. On the contrary, the political problem is still there. Unless and until we find a solution to this major political crisis — and it doesn't matter whether you're a sovereigntist or a federalist — there will be something very unhealthy that will continue to disrupt the way the whole system works. We must have the courage to face up to things.

The vast majority of Quebec federalists know full well that the federal system is incapable of renewing itself. There are many who believe that we must, at all costs, provoke a change in order to be able to get out of this impasse in which we are trapped. The most logical initiative, and the one most likely to trigger this change and get things moving is, in my opinion, to vote for the Bloc Québécois. I'm convinced that many federalists, even those coming from the cultural communities, believe that the presence of our party in Ottawa will trigger the type of momentum that can help us get out of this paralysis. It would be in the interest of the Quebec cultural communities seriously to examine our program and all the proposed changes inherent in it. One thing for sure, the Bloc is preparing democratic changes that will be above all, a new deal and the prelude to a sweeping new awareness. I believe that if sovereignty is good for Quebec, it will also be good for all Quebecers, no matter what their ethnic origin. You can agree or disagree with the option we support. However, I believe that all members of the cultural communities should consider our option; they should not categorically give it the back of the hand. Let them be reassured — the Bloc will play only one card, that of parliamentary democracy.

CJN: *What type of nationalism will predominate in an eventually sovereign Quebec?*

L.B.: A nationalism that is purely and exclusively territorial. No perceptible difference or discrimination will be tolerated with respect to the status of citizens of a sovereign Quebec. As far as I am concerned, any person living in Quebec is a full-fledged citizen of Quebec. Quebec nationalism will be the product of a dynamic society which, starting from a territorial concept, will adopt a certain number of goals with regard to economic efficiency and social protection.

Nationalism in a sovereign Quebec will be, above all, a nationalism of effectiveness, capable of carrying out comprehensive consultations — which will then allow us to take decisions which, this time, will be our own and which we can implement ourselves without bumping up against the encroachments of others. We are the disciples of an efficient nationalism which should help us to be more profitable economically and to occupy all the major economic arenas that open up every day around us.

CJN: *Do you not believe that at the present time there exists inside the francophone Quebec nationalist movement a current of thought — a minority one — which promotes unreservedly a form of chauvinistic and exclusionary nationalism? The extremist delegates of the Parti Québécois who at its last convention fiercely opposed recognizing the most elementary rights of the Quebec anglophone minority — don't they represent this maximalist tendency?*

L.B.: Don't forget that nationalism, at least at the beginning, is but an idea, a concept, which is not necessarily good or bad. It's the way in which it is applied in reality that allows us to see to what extent it has been well or poorly put into practice. For instance, Canadian federalism is also the expression of a specific form of nationalism. This federal system has also made unforgiveable mistakes, especially at the beginning of the '70s when during the famous October crisis, it autocratically enacted war measures and put about 1,400 people in jail without trial.

That certainly wasn't the most heroic chapter in the history of Canadian federalism. However, I don't believe that such an incident should provoke us categorically to condemn the very nature of federalism. It was simply a temporary application in time and space of a series of totally appalling measures. On the other hand, we should not forget that Canadian federalism is also enlivened by a vigorous democratic tradition.

'We must all work together'

I believe that everything depends on the way in which the collective values which prevail in our societies, and which determine the behavior of elected political representatives, are perceived. Nationalisms come in all shapes and sizes. Americans are fervent nationalists; so are the French. What was, in your opinion, the main driving force behind the building of the state of Israel? Without any doubt, the nationalism of the Israelis, for which I have a great admiration. Nationalism is incontestably one of the major currents which drives the formation of countries and the constitutions of states. All nationalism includes small extremist and marginal cells. But I can assure you that, while they are confirmed patriots, the principal leaders of the Quebec nationalist movement are dedicated democrats. These leaders are sincere advocates of an open nationalism, a nationalism of compassion and generosity. For my own part, in any case, I would not be a sovereigntist if I believed, if only for a second, that a sovereign Quebec would not be a perfectly democratic country.

With respect to the incident that occurred during the last PQ convention, I must confess to you my astonishment that there are many, notably within the anglophone community, who still persist in building a dark image of the PQ based on insane positions put forward by a handful of marginalists during this important political forum. I say important, because it is the first time that this sovereigntist political group has openly confronted, within the framework of a convention, its extremist and marginal militants who refuse to allow the PQ to incorporate in its program specific clauses providing guarantees to the anglophone minority in a sovereign Quebec.

Jacques Parizeau and the majority of Péquiste delegates to this convention did not hesitate to sweep away the objections formulated by this fringe group. In my opinion, this forum was, above all, a victory for open democracy within the PQ. The attitude displayed by the great majority of delegates at this convention must be regarded as (representing) great progress in our relations with the anglophones of Quebec and as an encouraging window on the future. The viewpoint expressed by these marginalists is truly a minority (one) within the PQ. You know very well that all political parties have their fringe groups.

CJN: *Will the anglo-Quebec minority truly have a genuine place in a sovereign Quebec?*

L.B.: Absolutely. It will be able to play a most important role. You know that the Quebec sovereignty project will have, at all costs, to succeed on the economic plane. The economic success of a sovereign Quebec will depend greatly upon our ability to set up efficient export networks, whose infrastructure already exists. Our exports currently assure 25 per cent of Quebecers' standard of living. Two of our major imperatives will be to improve the operational level of these networks and to increase our exports.

I believe that the presence in Quebec of a vibrant anglophone community, well integrated into a network of special relationships, especially in the economic field, with the rest of English Canada, the United States and other countries of the Commonwealth, will without any doubt constitute a great asset to a sovereign Quebec. The many entrées which the English language offers on the international scene, combined with the entrées that francophone Quebecers already have on the European continent, particularly in France, represent an enormous potential. Personally, I'm counting heavily on the anglophone minority of Quebec to continue to succeed economically. This is why I believe that it is high time to resolve once and for all the language problem and to overcome the disputes that poison out relations with the anglophones. We all must work together if we want our economic plan to succeed.

For me, the English language is an asset for Quebec — a trump card that will allow us to succeed beyond our borders. There are not very many peoples and countries in the world that are able, through their culture, their history and the emotional links they maintain, to enter Europe directly via England *and* France. We also have the good fortune to have direct access to the United States and English Canada. The entire economic environment is open to us, thanks to close links that are not uniquely economic in nature. We will have to make use of these trump cards. In this way, we will be able to build a very rich and dynamic society where anglophones will occupy a very important position.

CJN: *Does the Bloc Québécois have a firm position on the sensitive language issue? Do you think that Bill 101 should be reinstated in full in order to resolve this dispute?*

L.B.: The language issue is fundamental for Quebec. It is fundamental that French, which must be well protected, be the predominant linguistic vehicle within Quebec society. French must be the focal point of our interactions and the dominant language in our public life. But I am among those who believe that any language policy must be articulated in harmony with the interests of other Quebec linguistic communities. Whether Quebec attains sovereignty or continues to live within the bosom of federalism, this issue, which continues to divide Quebec public opinion, will have to be settled sooner or later.

For myself, I believe that Bill 101 must be redrafted. At least, its overall spirit will have to be rejuvenated. At present, I know that is not possible, because any approach to this delicate subject provokes lively controversy. It may perhaps be possible in a year or two or three, when the social climate is a little calmer. I believe that we shouldn't skimp on the linguistic measures to be adopted, to the end that the clauses pertaining to the use of French in schools will be tightened up. I find that French is not sufficiently protected in the schools. The battle for French will be won or lost in the schools. This problem area and the issue of integration of immigrants into the society of the cultural majority of Quebec cannot be separated.

On the other hand, with respect to the use of French in commercial signage, I believe that a greater flexibility is required. I am more than uncomfortable with legislation that aims to prevent people from using their own language, especially when it is a language such as English with a history (in Quebec). I believe that more flexible measures will have to be adopted in this area. However, realistic and equitable solutions that respond to the grievances expressed by both sides will have to be found. The French language — especially at school and at work — and the anglophone institutions of Quebec will have to be protected simultaneously. The protection of our language cannot be achieved at the expense of the rights of the other linguistic minorities of Quebec.

(Translation by Patricia Rucker)

... Le Bloc Québécois

LES ÉLECTIONS '93

Le Bloc Québécois ne veut pas "démanteler le pays, ni détruire le Canada, ni aller à Ottawa pour prouver par l'absurde que le fédéralisme ne fonctionne plus". Le chef de l'unique parti indépendantiste sur la scène politique fédérale, Lucien Bouchard, tient à mettre en garde tous ceux qui croient que la priorité majeure du Bloc sera de "semer le chaos et la confusion au parlement fédéral". C'est tout du moins l'essence du message qu'il nous a livré au cours de l'entrevue qu'il a accordée récemment à Mme Patricia Rucker, rédactrice en chef du Canadian Jewish News, et au journaliste Elias Levy.

Au cours de cet entretien, qui se déroula, à Montréal, dans les locaux du quartier général électoral du Bloc Québécois, cet ancien ministre conservateur et ambassadeur du Canada en France, qui fut aussi l'un des plus proches amis et conseillers personnels de l'ancien premier ministre Brian Mulroney, nous parle à bâtons rompus des divers volets inhérents à la stratégie mise en branle par son parti au cours de cette campagne électorale, de la place que les communautés culturelles et la minorité anglophone devraient occuper au sein d'un éventuel Québec souverain, de sa conception singulière du nationalisme québécois...

CJN: *Quels sont les principaux objectifs du Bloc Québécois? Votre formation politique s'attellera-t-elle à obstruer le fonctionnement des institutions parlementaires fédérales?*

Lucien Bouchard: Tout d'abord, il serait pertinent de rappeler que l'objectif ultime du Bloc Québécois est la souveraineté du Québec. Donc, la présence du Bloc sur la scène politique fédérale est forcément transitoire et de nature temporaire. Cette présence s'inscrit dans le contexte d'une séquence qui, en principe, doit aboutir à la tenue d'un référendum sur la souveraineté du Québec auquel, bien sûr, ma formation politique participera. Chose certaine, si le projet souverainiste se concrétise, le Bloc ne pourra pas continuer à représenter les Québécois au parlement d'Ottawa. Cela n'aurait strictement aucun sens. Mais, tant et aussi longtemps que la population québécoise n'aura pas tranché le noeud gordien de son avenir politique, nous continuerons à être les chiens de garde des intérêts du Québec sur la scène parlementaire fédérale.

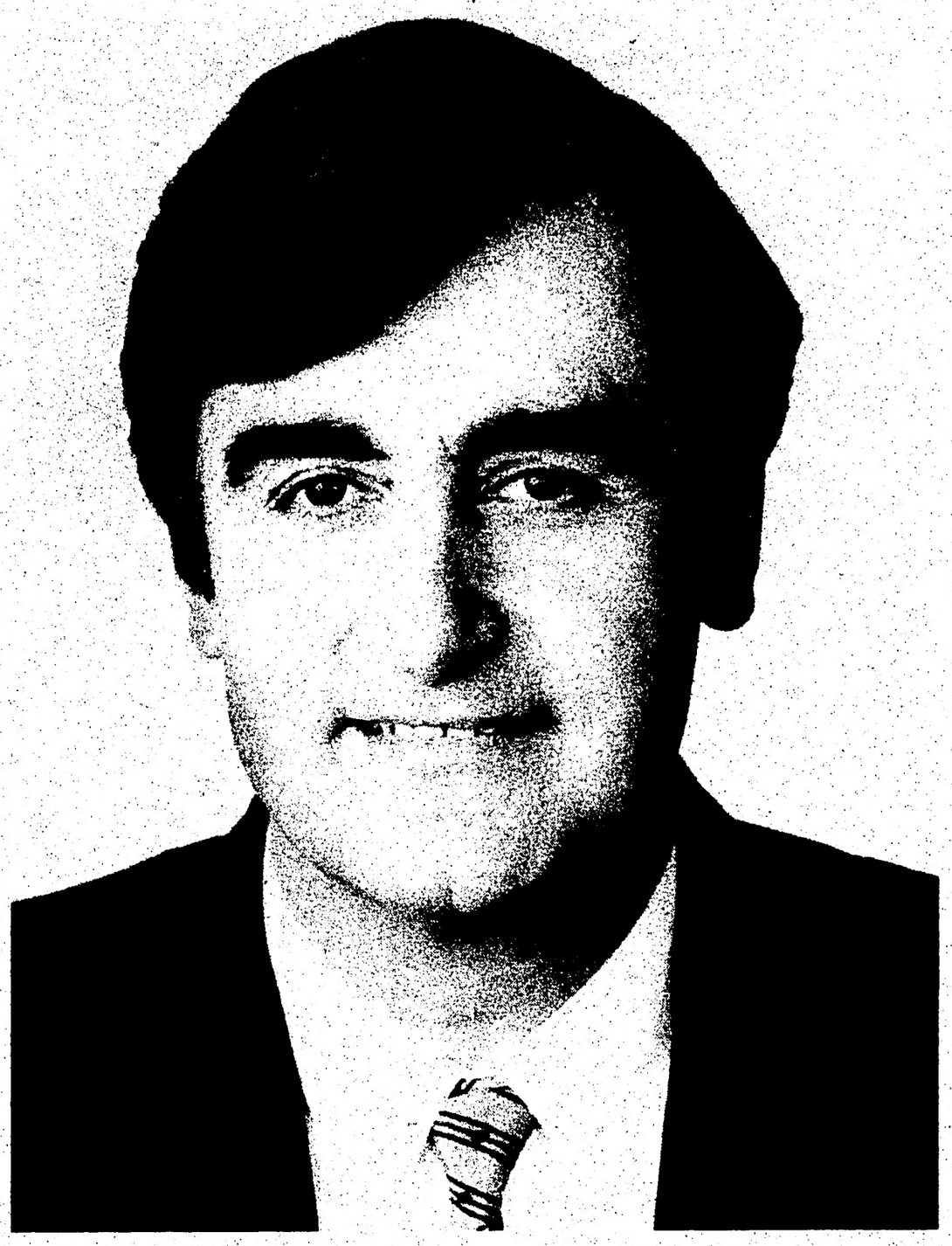
Nous avons la ferme intention de jouer à ce niveau-là un rôle qui contrastera grandement avec celui qui a été joué jusqu'ici par les vieux partis politiques fédéralistes mandatés par la population du Québec afin de défendre ses intérêts à Ottawa. Nous, au contraire, nous sommes déterminés à adopter une attitude foncièrement québécoise afin de faire face aux nombreux problèmes qui seront exposés et débattus à la Chambre des communes. Ce qui veut dire que nous allons utiliser, dans la mesure du possible, toute la force politique que nous conférera la population québécoise dans le cadre de cette élection. Nous utiliserons cette force pour contraindre le gouvernement en place à adopter une série de mesures spécifiques susceptibles de redresser les injustices fédérales et pour empêcher que des décisions nous paraissant inacceptables pour le Québec soient arrêtées. Je viens de vous résumer brièvement la stratégie que nous avons l'intention d'adopter pour faire face aux situations extrêmes.

Mais, il est évident qu'il y aura aussi un juste milieu dans tout cela. En effet, nous serons confrontés aussi à des situations où les intérêts du Canada et du Québec seront convergents. Je pense notamment à des questions fondamentales comme celles du redressement des finances publiques, des mesures à adopter afin de relancer l'emploi et stimuler l'activité industrielle... A ce niveau-là, le Bloc sera toujours du côté de tous ceux qui seront prêts à travailler avec nous afin de trouver conjointement des solutions concrètes à tous ces problèmes.

Une chose est sûre, soyez rassurés, ma formation politique ne cherchera pas à semer la confusion et le chaos au parlement fédéral. Nous avons l'intention de travailler d'une manière constructive dans le sens parlementaire du terme. Les députés du Bloc à Ottawa seront des parlementaires responsables qui évolueront dans le cadre d'un respect rigoureux des règles qui nous gouvernent. Nous n'avons pas l'intention de saborder l'instance centrale de la vie politique canadienne. Le parlement d'Ottawa est notre force, c'est l'autorité de l'activité parlementaire qui va donner une chance de réussite au Bloc Québécois. On pourra difficilement servir les intérêts du Québec si nous nous inscrivons en porte-à-faux par rapport au fonctionnement du parlement. Au contraire, on veut que le parlement fonctionne. Pour cela, nous sommes déterminés à respecter à fond la démocratie parlementaire. Nous ne serons pas élus pour empêcher le gouvernement de fonctionner, au contraire.

CJN: *Qu'est-ce qui pourrait concrètement inciter les membres des communautés culturelles du Québec à voter pour le Bloc Québécois lors des prochaines élections fédérales? Avez-vous des alternatives politiques sérieuses à leur proposer?*

L.B.: Les communautés culturelles du Québec ne constituent pas une entité monolithique. Il y a des membres issus de ces groupes ethniques qui soutiennent le projet souverainiste québécois. Il est vrai qu'ils ne sont pas très nombreux, si l'on s'en tient tout du moins aux conclusions établies dans le cadre des sondages réalisés, au cours des dernières années, à ce sujet-là. Pourquoi ces communautés décideraient-elles d'opter pour l'option proposée par le Bloc Québécois? Tout simplement parce que si elles votent pour nous elles auront pris une initiative très cohérente. Ces dernières savent pertinemment que la finalité majeure du Bloc est de travailler d'arrache-pied à l'avancement de la cause souverainiste. Cela me paraît un geste tout à fait logique que de voter pour un parti qui s'apprête à aller à Ottawa pour sensibiliser et préparer le Canada anglais à la tenue d'un référendum sur la souveraineté du Québec.



Et tous les autres, pourquoi devraient-ils voter pour nous? Je tiens à vous rappeler que les membres des communautés culturelles ne sont pas les seuls à être fédéralistes. Il y a aussi beaucoup de Québécois francophones qui le sont. Ces derniers sont actuellement confrontés au même dilemme que les groupes ethniques québécois. A mon avis, je crois que même si on recuse le projet souverainiste, il existe un raisonnement qui me permet de conclure qu'il est impératif de voter pour notre parti. Pourquoi? Tout simplement parce que je suis persuadé que cette élection va nous permettre de réaliser que les Canadiens et les Québécois traversent actuellement une double crise: politique et économique.

S'imaginer, comme le font les ténors des principaux partis politiques fédéraux, que cette crise politique s'est sensiblement atténuée ou même estompée c'est tout simplement continuer à jouer à l'autruche. Le Bloc Québécois ne se gênera pas pour dénoncer cette attitude passive et irresponsable. Les partis de Kim Campbell, Jean Chrétien ou Audrey McLaughlin se voilent pudiquement les yeux, ils refusent d'admettre le fait que la crise politique aiguë qui ébranle le Canada n'a pas encore été résolue. Le Bloc Québécois va être iconoclaste à ce niveau-là. Nous allons dénoncer haut et fort ce laisser faire pernicieux, notamment lorsqu'on sait qu'il ne s'agit pas de problèmes académiques ou de salon.

Il ne faut pas oublier que le problème politique canadien s'inscrit d'une manière flagrante en droite ligne de causalité avec les sérieuses difficultés économiques que nous traversons aujourd'hui. Depuis le début des années 90, nous avons consacré nos énergies à discuter, pendant presque trois ans, de problèmes constitutionnels. Pourquoi? Parce que nous tentions de refaire la structure décisionnelle canadienne afin de la rendre plus efficace. Il était impératif de réussir ce débat. Nous avons échoués. Cela ne veut pas dire pour autant que ce problème que nous avons été incapables de résoudre n'est plus important. Au contraire, le problème politique est toujours là. Tant et aussi longtemps que nous n'aurons pas trouvé une issue à cette crise politique majeure, peu importe que l'on soit souverainiste ou fédéraliste, il y aura quelque chose de très malsain qui continuera à perturber le fonctionnement de tout le système. Il faut qu'on ait le courage de voir les choses en face.

La grande majorité des fédéralistes québécois sont conscients que le régime fédéral est incapable de se renouveler. Nombreux sont ceux qui croient qu'il faut à tout prix provoquer un changement afin de pouvoir sortir de cette impasse dans laquelle nous nous sommes empêtrés. L'initiative la plus conséquente et susceptible de déclencher ce changement qui fera bouger les choses est, à mon avis, de voter pour le Bloc Québécois. Je suis persuadé que beaucoup de fédéralistes, même ceux issus des communautés culturelles, pensent que la présence de notre parti à Ottawa déclenchera le genre d'élan pouvant nous aider à sortir de cet immobilisme. Les communautés culturelles québécoises auraient intérêt à examiner sérieusement notre programmes et tous les changements proposés inhérents à celui-ci. Chose certaine, le Bloc prépare des changements démocratiques qui seront avant tout de nouvelles donnes et le prélude à une prise de conscience d'envergure. Je pense que si la souveraineté est bonne pour le Québec, elle le sera aussi pour tous les Québécois et Québécoises, peu importe leurs origines ethniques. On peut être en accord ou en désaccord avec l'option que nous défendons. Cependant, je crois que tous les membres des communautés culturelles devraient considérer notre option, ils ne devraient pas l'écarter catégoriquement du revers de la main. Qu'ils soient rassurés, le Bloc ne jouera qu'une seule carte, celle de la démocratie parlementaire.

CJN: *Quel type de nationalisme prédominera dans le cadre d'un éventuel Québec souverain?*

L.B.: Un nationalisme purement et exclusivement territorial. Aucune différence ou discriminitation ostensible ne sera tolérée au niveau des statuts des citoyens d'un Québec souverain. Pour moi, toute personne vivant au Québec est un citoyen québécois à part entière. Le nationalisme québécois sera un projet de société dynamique qui à partir d'une conception territoriale se fixera un certain nombre d'objectifs d'efficacité économique et de protection sociale.

Le nationalisme dans un Québec souverain devra être avant tout un nationalisme d'efficacité capable de faire des concertations d'ensemble qui nous permettrons par la suite de prendre des décisions qui, cette fois-ci, seront les nôtres et que nous pourrons mettre en oeuvre nous-mêmes sans nous heurter aux empiétements des autres. Nous sommes des adeptes d'un nationalisme efficace qui devrait nous aider à être plus rentables économiquement et à occuper toutes les grandes patinoires économiques qui s'ouvrent chaque jour autour de nous.

CJN: *Ne croyez-vous pas qu'il existe actuellement au sein du mouvement nationaliste francophone québécois une mouvance, non majoritaire, qui prône sans ambages une forme de nationalisme chauvin et exclusionniste? Les délégués extrémistes du Parti Québécois qui se sont farouchement opposés, lors du dernier congrès de cette formation politique, à ce que les droits les plus élémentaires de la minorité anglophone québécoise soient reconnus par leur parti n'incarnent-ils pas ce courant maximaliste?*

L.B.: N'oubliez pas que le nationalisme, tout du moins au départ, n'est qu'une idée, un concept, qui n'est pas forcément mauvais ou bon. C'est la manière dont celui-ci est appliqué dans la réalité qui nous permet de voir dans quelle mesure il a été bien ou mal mis en pratique. Par exemple, le fédéralisme canadien est aussi l'expression d'une forme spécifique de nationalisme. Ce système fédéral a aussi commis des bavures impardonnables, notamment au début des années 70 lorsque lors de la célèbre Crise d'Octobre il décréta d'une manière autocratique des mesures de guerre et emprisonna environ 1 400 personnes sans procès.

Il ne s'agissait sûrement pas du chapitre le plus héroïque de l'histoire du fédéralisme canadien. Pourtant, je ne crois pas qu'un tel incident devrait nous inciter à condamner catégoriquement la nature même du fédéralisme. Il s'agissait tout simplement d'une application temporaire dans le temps et l'espace d'une série de mesures tout à fait détestables. En contrepartie, il ne faudrait pas oublier que le fédéralisme canadien est aussi animé par une vigoureuse tradition démocratique.

Je crois que tout dépend de la manière dont les valeurs collectives en vigueur dans nos sociétés, qui déterminent les comportements des élus politiques, sont conçues. Les nationalismes, il y en a de toutes les sortes possibles et imaginables. Les Américains sont de fervents nationalistes, les Français aussi. Quel a été d'après vous le principal moteur de l'édification de l'Etat d'Israël? Sans aucun doute, le nationalisme des Israéliens pour lequel j'ai une grande admiration. Le nationalisme est incontestablement l'un des courants majeurs qui animent la formation des pays et la constitution des Etats. N'importe quel type de nationalisme recèle des groupuscules extrémistes et marginaux. Mais, je peux vous assurer que tout en étant des patriotes invétérés, les principaux leaders du mouvement nationaliste québécois sont de grands démocrates. Ces derniers sont des partisans sincères d'un nationalisme ouvert, de compassion et de générosité. Moi, en tout cas, je ne serais pas souverainiste si j'imaginais ne serait-ce que pendant une seconde qu'un Québec souverain ne sera pas un pays parfaitement démocratique.

En ce qui a trait à l'incident survenu au cours du dernier congrès du PQ, je dois vous avouer que je suis très étonné de constater que nombreux sont ceux, notamment au sein de la communauté anglophone, qui s'évertuent encore à bâtir une image sombre du PQ à partir des allégations insensées étayées par une poignée de marginaux au cours de cet important forum politique. Je dis important parce que c'est la première que cette formation politique souverainiste affronte ouvertement dans le cadre d'un congrès ses militants extrémistes et marginaux qui refusaient que le PQ enchâsse dans son programme des clauses spécifiques ayant trait aux garanties à prodiguer à la minorité anglophone dans un Québec souverain.

Jacques Parizeau et la majorité des délégués péquistes présents à ce congrès n'ont pas hésité à balayer du revers de la mains les objections formulées par ces marginaux. A mon avis, ce forum a été avant tout celui de la victoire de la démocratie ouverte au PQ. L'attitude affichée par la grande majorité des délégués présents doit être interprétée comme un grand progrès au chapitre de nos relations avec les anglophones du Québec et comme une ouverture encourageante vers l'avenir. Le point de vue exprimé par ces marginaux est vraiment minoritaire au sein du PQ. Vous savez bien que tous les par-

[Suite à la p. 11]

World

CLARIFICATION

The Canadian Jewish News wishes to clarify information about catering at McLean House and Vaughan Estate (The Estates of Sunnybrook) that appeared in the recent advertising Bridal Supplement (September 23) which has caused considerable confusion.

The menu items mentioned in last week's editorial in the Bridal Supplement are part of the Estates of Sunnybrook's catering menu, **NOT** the special menus supplied by Peter Graben Caterers.

Peter Graben provides kosher catering under strict supervision of the Kashruth Council of Toronto on request. He prepares and serves only foods which are strictly acceptable according to Halacha (Jewish law). This food is not prepared in the McLean House or Vaughan Estate kitchens.

The food that is prepared in the on-site kitchens is entirely separate and is not associated with the kosher kitchen whatsoever.

The CJN sincerely regrets any confusion this may have caused our readers and any embarrassment this may have caused Peter Graben.

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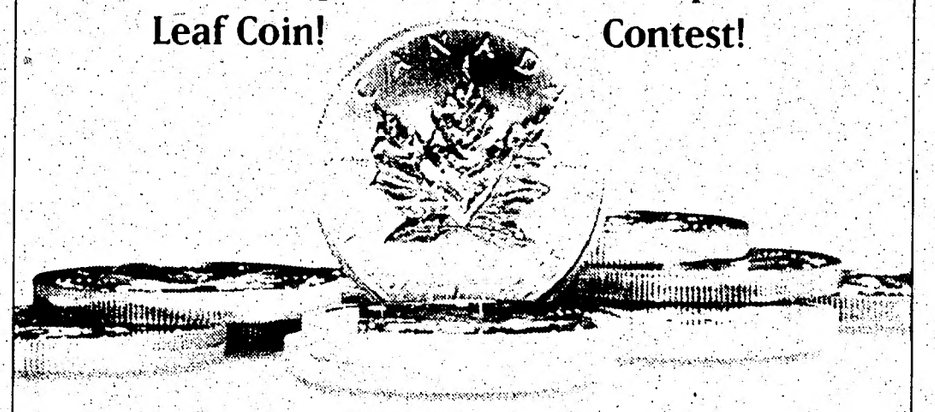

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The News in Brief

Sentencing Delayed

CHARLOTTETOWN — A man convicted in July of promoting hatred against Jews and of discharging a weapon with intent to wound will have to wait until Oct. 12 to learn his fate. Michel Safadi, 29, a landed immigrant from Lebanon, will undergo a psychiatric examination prior to sentencing. Safadi has been in jail since a Supreme Court judge found him guilty of shooting John MacEachern, the resident of a house listed in the telephone directory as owned by someone named "Israel."

Safadi was also convicted of distributing 40 pieces of hate mail to Lebanese families, churches and organizations, including the RCMP. Safadi signed some of the hate literature with Stars of David and with the name, "The Free Jews."

* * *

CJC Welcomes Deschenes Appointment

MONTREAL — Milton Harris, chair of Canadian Jewish Congress's war crimes committee, has praised the United Nations General Assembly for its appointment of Mr. Justice Jules Deschenes to head the tribunal set up to try alleged war criminals in the former Yugoslavia. Deschenes headed Canada's inquiry into suspected Nazi war criminals in Canada and his recommendations paved the way for the prosecution of of alleged war criminals in this country. Harris lauded Deschenes as a strong advocate of justice against Nazi war criminals living in Canada.

* * *

Rabbis Welcome Peace Pact

TORONTO — The Toronto Board of Rabbis (TBR) has "warmly" welcomed the peace deal between Israel and the PLO. In a statement signed by TBR president Rabbi Dow Marmur, the umbrella group for Toronto's Reform and Conservative rabbis calls on Canada to "strengthen the hands of those who work for peace and democracy in the region and to offer political and economic support to the parties concerned." The TBR urges "all members of the Jewish community to renew their expressions of solidarity with the State of Israel and to increase its support for its citizens."

* * *

Amnesty Calls for Human Rights

OTTAWA — Amnesty International has called on Israeli and Palestinian authorities "to ensure that strong human rights safeguards are an integral part of any peace process between them." In recent letters to PLO chief Yasser Arafat and Israeli Prime Minister Yitzhak Rabin, Amnesty International urged both sides to implement international human rights standards in any agreement on the West Bank and Gaza Strip. Amnesty has called on Israel to address alleged human rights abuses of Palestinians and repeated its concerns about killings by Palestinians of suspected collaborators with Israel. The group also sought a commitment from the PLO not to introduce the death penalty in the territories.

* * *

B'nai Brith Commends A-G

TORONTO — B'nai Brith Canada's League for Human Rights has commended Ontario Attorney-General Marion Boyd for her decision to appeal the overturning of Paul Moyer's conviction for causing indignity to human remains in a Jewish cemetery. Moyer and an accomplice were convicted last year of descrating tombstones in the Anshe Sholom cemetery in Hamilton. But earlier this year, the Ontario Court of Appeal overturned the conviction on grounds that desecrating a tombstone does not constitute an indignity to human remains. The League says the matter deserves consideration from the Supreme Court of Canada.

* * *

WJC Gets Russian Commitment

NEW YORK — The World Jewish Congress (WJC) says Russia's ambassador to the United Nations has promised that his country's support of anti-Israel resolutions is a thing of the past. Ambassador Yuli Vorontsov reportedly told WJC president Edgar Bronfman and U.S. chair Evelyn Sommer that from now on, Russia will oppose the UN's routine adoption of anti-Israel resolutions. Vorontsov added that he foresees the disbanding of the UN's Palestine Committee.

ייִדיש ווינקל
YIDDISH CORNER

רעדאגירט פון ש. ליפשין

על חמא שחטאנו קענן ייִדיש

פון העשיל קלעפפיש

ביים אָנהויב פון נייעם יאָר לאָמיר זיך שלאָגן אין האַרץ: על חטא שחטאנו! דאָס איז אַן אָלטע יידישע מידה. אויב מען איז אַנטשלאָסן בלב שלם צו עפענען אַ נייַ בלאַט אין אויפירונג און־מעשים, איז נויטיק פריער פאַר אַלץ זיך צו שלאָגן אין האַרץ אויף די אָפּגעטאָענע זינד, אַריינקוקן אין אייגענעם געוויסן און זיך מתוודה זיין. מיר האָבן געזינדיקט.

מיר האָבן געזינדיקט, וואָס מיר האָבן ניט אָפּגעהיטן דאָס יידישע לשון, ווי עס פאַרדינט אָפּגעהיט צו ווערן דאָס לשון פון אַ פאָלק. מיר האָבן זיך ניט אָנגעשטרענגט איבערצוגעבן דעם מיט־וואַרעמען יידישן אָטעם באַהויכטן קולטור־אוצר צו די קומענדיקע דורות. אפילו מיר, די חובבי יידיש, האָבן ניט אַרויסגעוויזן גענוג ערנסטקייט אין אונדזער זאָרג פאַרן יידיש־המשך. מיר האָבן ניט פאַרמאָגט גענוג ווילן צו ברענגען קרבנות פאַר דער שפּראַך, וואָס פון איר ריידן אַרויס יאָרהונדערטער יידיש לעבן און ווערן אַ וועלכער עס איז איינגעקנאָטן די דערפאַרונג פון אַ פאָלק, וואָס פאַר אים איז לשון אינהאַלט און אָנהאַלט.

אין אַ וויידוי, וועלן עס איז ערנסט און אויפריכטיק, טאָר ניט פאַרהוילט ווערן דער אמת. לאָמיר בכן מודה זיין: מיר האָבן אין אונדזער לייכטזין געלאָזט פאַרטאָכלעווען איינע פון די סאָמע ווערטפולסטע שאָפונגען פון אונדזער פאָלק, די שאָפונג, וואָס איז כולו חן און וואונדער -- יידיש.

אָבער אין הסכם מיט אונדזער יידישער טראַדיציע, טאָר דער על חטא ניט דערפירן צו אָפּהענטיקייט און יאוש. דער תכלית פון על חטא איז דווקא אויפצורודערן די גייסטיקע מעגלעכקייטן, וואָס ליגן פאַרדרימלט אין מענטש, און אָנרעגן צו גרויסע און אָנטשיידנדיקע מעשים, וואָס זיינען עלול צו ענדערן די באַאומרואינדיקע, ווירקלעכקייט.

לאָמיר אָנווענדן אונדזער גאַנצע השפּעה, כדי איינצופירן יידיש ווי אַ לימוד־חובה אין די שולעס, וואָס עקזיסטירן אין די יידישע ישובים אין גאַר דער וועלט, סיי אין די טאַג־שולעס, סיי אין די אַזוי־גערופענע זונטיק־שולעס אַדער צוגאַב־קורסן פאַר קינדער און דערוואַקסענע. די השפּעה מוז גיין האַנט בייַ האַנט מיט די מאַטעריעלע מיטלען, וואָס זיינען נויטיק, כדי איינצופירן און אויפהאַלטן דעם יידיש־לימוד. לאָמיר דאָס טאָן מיט אַ בריטער האַנט, געוויס ווי מיר טוען עס בעת עס האַנדלט זיך וועגן וויכטיקע און הייליקע נאַציאָנאַלע צוועקן. יידיש איז אַ טייל פון דער יידישער נשמה, און די יידישע נשמה מוז זיך אַנטפלעקן אין איר פולער דערהויבנקייט אין דער שעה, וועלן מיר ווערן געוואָפן צו דערפילן אַ נאַציאָנאַלן חוב!

לאָמיר איינפירן אין יעדער יידישער קהילה יידיש־קורסן פאַר פאַרהייראַטע. דאָרט וואו עס פעלן אויס לערער פאַר יידיש (און וואו פעלן זיי דען ניט אויס?) זאָלן די ארבעט טאָן די עלטערע מענטשן, וואָס קענען יידיש. ללמוד וללמד. לערנען אַליין און לערנען מיט אנדערע, איז אַן אָלטער יידישער געבאָט. אין דער איצטיקער גורל־צייט פאַר יידיש דארפן אַלע זיך איינשפאַנען אין דער הייליקער ארבעט.

לאָמיר געבן סובוואַנציעס צו די סטודענטן, וואָס נעמען ערנסט זייער יידיש־לימוד אויפן אוניווערסיטעט. מען האָט אַלע מאָל ביי יידן געהאַלפן דעם יוגנטלעכן, וואָס האָבן געוואָלט זיך אָפּגעבן מיט התמדה צו יידישע לימודים. מען טוט דאָס אויך היינט. זאָל דאָס אָנגעוווענדעט ווערן אויך בנוגע צו די, וואָס שטרעבן צו דערגיין אין שלימות אין יידיש־לעבן!

זאָל באַטראַכט ווערן ווי אַ מאַראַלישער חוב פון יידיש־לייענענדיקן עולם צו אַבאָנירן אַ יידישע צייטונג, אַ יידישן זשורנאַל און קויפן אַ יידיש בוך. דער דעת הקהל דאַרף זיין אַנטשיידנדיק, און געוויס ווי מען רעכנט זיך צווישן יידן מיטן דעת הקהל אין פאַרשיידענע רעליגיעזע און נאַציאָנאַלע פראַגעס, זאָל אויך אין ענין יידיש פאַרשטאַנען ווערן, אַז יעדער איינער פון אונדז ווען דאַרפן אָפּגעבן אַ דין וחשבון פאַר זיין האַנדלען בנוגע יידיש, אַ דין וחשבון פאַר גאָט און פאַר קהל.

LES ÉLECTIONS '93

Lucien Bouchard

[Suite de la p. 9]

tis politiques ont leurs marginaux.

CJN: *La minorité anglo-québécoise aura-t-elle réellement une vraie place dans un Québec souverain?*

L.B.: Absolument. Elle pourra jouer un rôle des plus importants. Vous savez que le projet souverainiste québécois devra à tout prix réussir sur le plan économique. Cette réussite économique d'un Québec souverain sera grandement tributaire de notre capacité à mettre sur pied d'efficaces réseaux d'exportation, dont les structures existent déjà. 25 pour cent du niveau de vie des Québécois est actuellement assuré par nos exportations. Deux de nos impératifs majeurs seront d'améliorer le degré opérationnel de ces réseaux et d'accroître nos exportations.

Je crois que la présence au Québec d'une communauté anglophone vivante fort bien intégrée dans un réseau de relations privilégiées, notamment au chapitre économique, avec le reste du Canada anglais, les Etats-Unis et les autres pays du Commonwealth, constituera sans aucun doute un grand atout pour un Québec souverain. Les nombreuses portes d'entrée auxquelles la langue anglaise a accès sur la scène internationale reliées aux portes d'entrée que les Québécois francophones ont déjà sur le continent européen, particulièrement en France, représentent un potentiel énorme. Moi, je compte beaucoup sur la minorité anglophone du Québec pour continuer à réussir économiquement. C'est pourquoi je crois qu'il est grand temps de résoudre une fois pour toutes le problème linguistique et de surmonter les différends qui enveniment nos relations avec les anglophones. Il faudra que nous travaillions tous ensemble si nous voulons réussir notre projet économique.

Pour moi, l'anglais est un atout pour le Québec. Une carte que nous avons pour réussir à l'étranger. Il n'existe pas beaucoup de peuples et de pays dans le monde qui sont capables par leur culture, leur histoire et les liens affectifs qu'ils entretiennent de pouvoir rentrer directement en Europe via l'Angleterre et la France. Nous avons aussi la grande chance d'avoir directement accès aux Etats-Unis et au Canada anglais. Tout l'environnement économique nous est ouvert et cela grâce à des liens étroits qui ne sont pas uniquement de nature économique. Il faudra utiliser ces cartes-là. Ainsi, nous pourrons bâtir une société extrêmement riche et dynamique où les anglophones occuperont une place très importante.

CJN: *Le Bloc Québécois a-t-il une position bien établie en ce qui a trait à l'épineuse question linguistique? Croyez-vous qu'il faudrait rétablir intégralement la loi 101 pour résoudre ce contentieux?*

L.B.: La question linguistique est fondamentale pour le Québec. Il est fondamental que la langue française, qui doit être bien protégée, soit le véhicule linguistique prédominant au sein de la société québécoise. Il faut que le français soit le point de ralliement de nos échanges et la langue dominante dans notre vie publique. Mais, je suis de ceux qui croient que toute politique linguistique doit s'articuler harmonieusement avec les intérêts des autres communautés linguistiques québécoises. Que le Québec accède à la souveraineté ou continue à vivre dans le giron fédéral, il faudra tôt ou tard régler cette question qui continue de diviser l'opinion publique québécoise.

Moi, je crois que la loi 101 doit être refaite. Il faudra tout du moins réhabiliter son esprit général. Actuellement je sais que cela n'est pas possible car dès qu'on touche à la marge de ce sujet délicat on suscite de vives controverses. Cela sera peut-être possible dans un, deux ou trois ans, lorsque le climat social sera un peu plus serein. Je crois qu'il ne faut pas lésiner sur les mesures linguistiques à adopter afin de resserrer les dispositions inhérentes à l'utilisation du français à l'école. Je trouve que le français n'est pas suffisamment protégé à l'école. La bataille en faveur du français sera gagnée ou perdue en milieu scolaire. Cette problématique et la question de l'intégration des immigrants à la société majoritaire culturelle du Québec sont indissociables.

Par contre, en ce qui concerne l'utilisation du français dans l'affichage commercial je crois qu'il faudrait faire preuve d'une plus grande flexibilité. Je suis plus que mal à l'aise avec une législation qui vise à empêcher les gens à utiliser leur propre langue surtout lorsqu'il s'agit d'une langue historique comme l'anglais. Je crois qu'il faudra adopter des mesures plus souples à ce niveau-là. Cependant, il faudra trouver des solutions réalistes et équitables susceptibles de répondre aux doléances formulées par les uns et les autres. Il faudra protéger simultanément le français, surtout à l'école et au travail, et les institutions anglophones du Québec. La protection de notre langue ne doit pas se faire au détriment des droits des autres minorités linguistiques du Québec.

Shamir accuses government of weakening the country

[Cont'd. from page 1]

The vote came following a fiery exchange of insults and accusations between Foreign Minister Shimon Peres, who was the last to speak before the vote was taken, and opponents of the agreement, who repeatedly interrupted him.

Peres' fellow Labor Party members were brought to their feet in protest when Knesset member Uzi Landau of Likud went up to the foreign minister at the podium and began pointing his finger at Peres in anger.

Before Peres spoke, former Prime Minister Yitzhak Shamir accused the government of weakening the country by returning it to its pre-1967 borders.

Former Foreign Minister David Levy said the government was leading the nation to "bankruptcy" by relinquishing its essential strategic and security assets.

Following the vote, Police Minister Moshe Shahal said the government would proceed quickly to implement the agreement.

In Tunis, Yasser Abed Rabbo, head of the PLO's information department, termed the Knesset vote a "positive step."

During a telephone interview with Israel's army radio, Rabbo expressed confidence that the percentage of Israelis supporting the accord was higher than the margin of victory achieved in the Knesset.

West Bank settlers disappointed with the outcome of the Knesset vote began a new round of demonstrations in the territories last week.

Settlers groups tried to fence off state-owned land near Beit El in northern Judea, and later in the day, near Kiryat Arba in the south, to demonstrate their resolve to maintain Jewish sovereignty in the territories.

But the army soon evacuated the settlers in both incidents. At the Beit El confrontation, the army resorted to force to evacuate the settlers. In one incident, female soldiers were brought in to physically remove female settlers.

At the Kiryat Arba confrontation, the army detained 10 settlers, among them the local mayor, Zvi Katzover.

The results of a poll published last week indicate that a large majority of Palestinians living in the territories support the Israeli-PLO accord.

The poll, sponsored by CNN and France 2 television and conducted among more than 1,500 Palestinians living in the West Bank and Gaza Strip, found that 68.6 percent support the agreement, while 27.8 percent voiced their opposition.

The poll also revealed that support for militant Islamic groups opposed to the accord is declining.

"The time has come to take a chance for peace"

Yitzhak Rabin

We, the Canadian Friends of Peace Now, wholeheartedly support the bold and courageous peace initiatives taken by the Israeli Government.

We hope this historic breakthrough with the PLO and Palestinian people will lead to peace agreements with all the other Arab states.

We are proud to be part of Shalom Achshav, the Israeli peace movement, which actively initiated and pursued dialogue with moderate Palestinian leaders who are now among the chief negotiators in the current peace talks.

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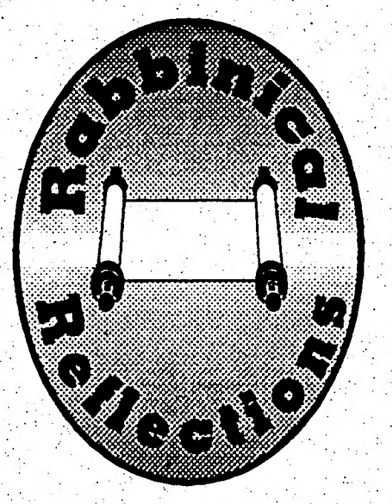

By RABBI AARON LEVINE

I write this article two weeks in advance of its publication as required by editorial deadlines. If I do not allude to any further monumental and historic advances in the peace process, please understand why.

Sukkot is a holiday more than any other when we focus our attention not only on ourselves, the nation of Israel, but on all other nations. We are told that the special 70 korbonos (sacrifices) offered in the Temple in Jerusalem corresponded to the 70 nations from which all others branched off, and were offered for their welfare and atonement.

I am neither an expert in politics, nor am I a military strategist or a prophet. To interpret the miraculous events of the past couple of weeks is beyond my capabilities. I cannot offer any brilliant pronouncements as to whether we should have or should not have given up any part of the lands for peace; whether or not it is furthering our security problems; whether or not the intentions of the PLO are honorable; whether or not we will suffer from the anti-peace factions in the terrorized organizations — or whether all this will lead to the wonderful goal of true peace.

But I can say with certainty that all this is the design of the Almighty, and that our Torah, Tanach, Talmud, Midrashim and the rest of our sacred literature speak of peace as the ultimate blessing.

We should therefore say to the Almighty: "Dear God, we are not sure as to where all of this will lead, but we pray with all our hearts that it will lead to true shalom (peace). Peace between Israel and the PLO; peace between Israel and all of her enemies; peace between Jews and non-Jews; peace between all factions of Klal Yisrael itself; peace between husband and wife; between man and his fellow man; peace in the heavens, and peace on earth."

The Zohar says: "The world cannot exist without peace. When God created the world it wasn't able to last until He spread upon it peace. What was that peace? Shabbat. For Shabbat is the peace that resigns above and below." Let's all strengthen our observance of Shabbat so we can read the following statement: "Great is peace for when the King Messiah will come, he will greet us with peace."

As we sit in the sukkah let us reflect on some of the above and pray that "ufros aleinu succas shlomecha" — May You, Hashem, spread upon us Your sukkah (tabernacle) of Peace. So may it be His will. Amen!

Spiritualism eternal at Sukkot time

By RABBI AARON LEVINE

One of the fundamental lessons of Sukkot is that materialism is transitory but spiritualism is eternal. We read King Solomon's Book of Koheles (Ecclesiastes) wherein he drives home the lesson that "hevel havalim hakol hevel" (all materialism is in essence vanity).

We have just finished experiencing the uplifting and enobling High Holy Days. We realize that life and death, health and wealth, peace and tranquility, unrest and affliction in the coming year were all determined for each individual. Depending on the depth and the level of repentance that one attained during those days, we realize that life on this earth, as the Mishnah expresses it, is merely a corridor to the eternal life of the World to Come.

Leaving our comfortable well-built homes, we enter the sukkah, a relatively flimsy hut roofed with bamboo or evergreen. Having reached one level of spirituality during the High Holidays we now proceed further under the protecting shade of the Almighty. We learn the lesson of bitachon (faith), that with faith I am always under the protection of the Almighty despite the seeming physical lack of protection. Without faith I am not secure even within the seeming physical protection of my fortressed home.

We also learn a little about equality, especially equality between rich and poor. In any given week, real estate ads in *The CJN* show houses ranging from under $200,000 to over $5 million. During Sukkot, the Festival of Ingathering, when the poor see the abundance that the rich have harvested and gathered into their homes, we remind them that material wealth does not signify or represent the intrinsic worth of the individual.

There is, indeed, material wealth. But far more enduring is the wealth of the mind, the soul and the spirit that is available for every man or woman regardless of their material stature in life. To this lesson we direct our attention and focus our minds throughout our sojourn in the sukkah.

One of the most interesting traditions that we observe in the sukkah is based on the Kabbalistic writings of the Zohar (parshas Emor, pages 103b and 104a). We welcome to our sukkah the seven exalted ushpizin, or guests: Abraham, Issac, Jacob, Joseph, Moses, Aaron and King David.

The Zohar tells us that when a Jew internalizes the lessons of the sukkah and believes in the protecting shade of the sukkah, he merits a visit by these illustrious guests. At the same time, the Zohar is careful to point out that we should be careful to invite earthly guests into our sukkah, particularly the poor, and feed them the same sumptuous delicacies we would feed our illustrious guests were they to honor us with their physical presence. It is than that the usphizin rejoice.

One may pick up in any Jewish bookstore the large laminated posters containing the special prayers uttered as we invite our guests into the sukkah, or refer to your machzor. But I think what is most important is to internalize the lessons these special guests represent for us.

Coming after the High Holidays, the lessons encapsulate the qualities required by God as written in His holy Torah to lead an upright and righteous life. It must be remembered that all of our great people and tzaddikim (righteous ones) possessed all of the qualities. However, each one excelled in and epitomized one outstanding quality and therefore it is associated with him — not to the exclusion of the others.

Abraham epitomizes the trait of chesed (kindness), manifested by his hachnosas orchim (hospitality to wayfarers) and his pleading for the lives of sinners in the Biblical account of the destruction of Sodom and Gemmorah.

Isaac symbolizes gevurah (strength) and self-sacrifice. Jacob represents truth through his honesty and decency in his dealings with the devious Laban and through his devotion to studying Torah ("And Jacob was an upright person who devoted himself to study of the Torah").

Joseph represents morality and resisting the temptation to sin as epitomized in the Biblical account of Potiphera's attempt to seduce him. This gained him the title of Yosef HaTzaddik, Joseph the righteous one, and it is he who is the model of perfection for others in this respect (see Talmud, Yomah 35b).

Moses represents leadership and humility, two contradictory qualities that together make him even more admirable, while Aaron represents the priesthood and service to God. Aaron also represents service to man by virtue of the fact that he was "oheiv sholom verodeif sholom" (a lover of peace and a pursuer of peace).

King David is the warrior king fighting the battles of the Almighty and maintaining stability of his nation. He is also the sweet singer of Israel, the psalmist who reveals the depth and breadth of the purity of his soul in those magnificent compositions attributed to him.

When we invite our illustrious guests in to the sukkah this year, we should do so in full recognition of the purpose: learning to emulate their great deeds and the legacies they have left behind. Let's not forget to invite some earthly visitors, especially those that we can cause to rejoice, as we, too, rejoice in our Zeman Simchasenu. Chag sameach!

Gur pays tribute to North Americans who gave their lives for Israel's future

JERUSALEM (JPFS) — Deputy Defence Minister Mordechai Gur, speaking last week at a memorial service honoring more than 160 Americans and Canadians who lost their lives while serving in the Israel Defence Forces, said he believes Israel is strong enough to live in peace alongside the Palestinians.

The memorial ceremony is held annually at the Association of Americans and Canadians in Israel (AACI) memorial forest between Jerusalem and Tel Aviv.

Gur, who led Israeli forces in the reunification of Jerusalem in 1967, recalled that during the second part of the 1948 War of Independence, he had volunteers from Canada, the United States, South Africa and France under his command. It had been "an honor" to fight with them, he said.

Describing those who were being commemorated as "the heroes of the heroes," Gur said that they volunteered to come and live in Israel and fell fighting for a better future.

Referring to his own long history as a soldier, Gur, 63, said "I think we are strong enough to try the other way."

He declared it to be "better than war, better than fighting — if it works."

"Everyone here holds the hope that this is the last time this ceremony will be marked by the addition of new names," said Ardie Gelman vice-chair of the AACI Jerusalem region.

He was referring to Jason (Yehoshua) Friedberg, Avi Fisher and Daniel Ray. Friedberg, a 24-year-old Montreal native, was a member of the elite Golani Brigade. He was abducted by terrorists last March, apparently while hitchhiking, and shot dead.

Ray and Fisher, both originally from the United States, were killed in separate incidents over the summer while on active duty in Lebanon.

The event was organized by Elisa Ben-Rafael, widow of American-born Israeli diplomat David Ben-Rafael, who died in last year's terrorist attack on Israel's embassy in Buenos Aires.

Front Line

Gaza-Jericho deal has become the only show in town

By YESHAYAHU ANUG

It's like a surrealistic play. The theme is change. The director was given no precise script. The actors have only a general idea of their parts. They are expected to improvise on stage. Everyone in this town, where change is a novelty, talks about the unusual play. Many are afraid to watch it. Some are angry and want it cancelled. But as the idea of change is sinking in, more townpeople are curious and don't want to miss it. They were promised suspense and a happy ending. And they know that there is no other show in town. It's either this or nothing.

The most unexpected handshake of the century has hung a bridge over a precipice. The odd construction is an incredible work of do-it-yourself engineering and seems too fragile to hold. "It will," say the builders. And they are about to enter the untested bridge watched by a perplexed world.

It is ironic, but not all that surprising, that the lessons in rediscovered realism must now be administered to the stunned masses in the Middle East by a heavy doses of theatrical symbols. For the Israelis, the handshake was so far the strongest. More of the kind is to come. In some centres of the Arab world, where leaders are less secure than Israel, new symbols are more difficult to come and work much slower. But once under way, realism is likely to win over illusions.

One can easily write persuasive columns on the pointlessness and of the possible dangers of the new effort. After all, the conflict between Zionism and the hostile environment in which it was planted is 100 years old and was not doing so badly. Israel was growing rapidly and for Arab regimes, which had made the Palestinian cause their own, the conflict was the safe glue that kept them in their saddles. All sides had got used to it, wars were familiar episodes and casualties were seen as the fair price of national existence.

So familiar was this mentality everywhere, Israel not exempted, that drastic change was feared more than bloodshed and was rejected here and there as a major threat to national interests and pride. Did not Israel have to defend itself several times against the onslaught of Arab countries and didn't it do well even 20 years ago, on Yom Kippur, when victory was won on the edge of disaster? So "why rush" — say the opponents of change in Israel — "the agreement with the PLO is a lethal concoction." "It's betrayal and we shall not let it happen," say the fundamentalists of Hamas and other seasoned territories.

Yeshayahu Anug

If the handshake in Washington was genuine, it represents an unprecedented attempt to replace hostility by common sense. If so, after 100 years of bitter struggle, Palestinian nationalism had finally legitimized Zionism. For its part, Zionism has returned to sanity after 27 years of daydreaming. Once again the David Ben-Gurion strategy seems to triumph over the illusions of his historical rivals who opted in 1948 and would opt today for all or nothing. As early as in 1931 Ben-Gurion had written: "The Arab people of Palestine has a right to self-determination . . . and as we want the Jewish people to be its own master, we must seek the same for the Arabs." By accepting in 1937 and in 1947 the idea of partition, he was true to his words and in 1948 he proclaimed statehood. But the difference between 1948 and 1993 is in the bilaterality of the present accord, because this time the Palestinian Arabs, for the first time in the history of their struggle against Zionism, made a Ben-Gurion-like choice.

In the wars of 1948, 1967 and 1973 the Palestinians had no say and the Arab countries which claimed to act on their behalf lost war after war. In 1993, the Palestinians decided to take their destiny into their own hands and are meeting Israel half-way. Israel's right wing opposition, now allied with all sorts of messianic and other ultras, vehemently reject the seeds of conciliation. Surely, one can suspect foul play on Yasser Arafat's part of the deal. His record sustains any suspicion. But don't the Palestinians have a similar right to suspect that the hand they shook in Washington will squeeze them in peace, as it did in wars? There is no guarantee for either.

Israel's Benjamin Netanyahu distrusts the Arabs and particularly the PLO. That terrorist organization, he says, will ulitmately declare statehood, take over Jordan and then ally itself with bordering Iraq and Iran and bring about the end of the Jewish state. Well, though a Palestinian mini-state is not a certainty, the possibility can not be excluded. But beyond that? Will such an entity be a serious threat to Israel's very existence? It is very strange that the proud Likud's leader, whose own constituency is rather indifferent to the arguments of the Gush Imunim dreamers and of Brooklyn's Chabad, should have chosen to undermine the confidence of Israelis in their country's strength to put his gloomy message across. Is Israel going to dismantle its formidable arsenal? Come on.

Nevertheless, every mile on the new road to reconciliation is trip-wired and only genuine co-operation will enable the parties, who will enter it with different expectations, to settle their differences. They will have to bargain very hard over a thousand details and have to find constructive solutions for every obstacle. If they will come to terms and if the outside world, which has applauded their handshake, will support them politically and financially, they are likely to succeed and transform the Middle East.

These stunning developments have thrown the Middle East into an unstable atmosphere of turmoil and euphoria. While it is true that for the first time in the history of the Arab-Israeli conflict an equitable solution for the Israeli-Palestinian issue is being seriously envisaged, the Israel—PLO accord cannot for long stand alone. Nor can it be said with certainty that the PLO, even if in good faith, shall be also to deliver; if its authority in the territories will be stronger than the wild attempts of its opponents to violently undermine the deal.

To maintain the momentum of progress, a rapid sequence of bold initiatives on other fronts, most particularly in the Israeli-Syrian-Lebanese sector, can not be postponed for too long. It is also unclear if the parties shall be able to absorb the many psychological shocks to which they are to be submitted in the weeks to come. As far as Israel is concerned, the mid-term outlook seems to be brighter than could have been expected only a month ago. Despite the strident outcries and threats of the extreme-right opposition, the volume of popular support for the Rabin-Peres initiative is growing.

United States has stake in Gaza-Jericho agreement

By RABBI AVI WEISS

American Jews are now debating whether they have the right to take a position on the Gaza-Jericho first agreement hammered out between Israel and the PLO. The debate revolves around whether security decisions affecting Israel should be made solely by its citizens, or because the agreement impacts on the very survival of Israel (the homeland of the Jewish people) Diaspora Jews have the responsibility to speak out. Lost in the debate is the obligation of American Jews to protest if the agreement is not in the best interests of the United States.

Previous administrations made serious mistakes in their Middle East policies. The Reagan administration blundered by sending U.S. troops to Lebanon. The Bush administration miscalculated by militarily building up Iraq. Now all eyes are on the Clinton administration. Will it blunder and miscalculate like its predecessors by supporting the Gaza-Jericho first agreement, or will it oppose the plan because it will inevitably lead to the spread of terrorism in the U.S. and the loss of lives of American soldiers in the Middle East?

Extreme Islamic fundamentalism is on the rise throughout the Middle East, including countries bordering Israel. It threatens to topple the Egyptian government; it wreaks havoc in Lebanon; and poses a serious danger to King Hussein of Jordan. The Judea and Samaria area (the West Bank) is one of the few places where fundamentalism has been contained. Fundamentalism has been contained there solely because Israeli forces control the area.

Once Israel withdraws from Gaza and Jericho — and within a short period of time from all West Bank cities and allows a PLO takeover of the area, Palestinian civil war will break out. Already, PLO backers daily battle other Palestinian and Muslim extremists. Indeed, PLO gunmen opened fire in Gaza on Sept. 3 on rivals from the Palestinian Front for the Liberation of Palestine merely because they were painting graffiti opposing the plan.

This is nothing compared to what will happen once the pullback is completed. Recall the tragedy in 1982 when Israeli forces withdrew from the Sabra and Shatilla refugee camps in southern Lebanon. Christian forces entered and massacred 400 Palestinians. This time, however, it will be Palestinians facing off against Palestinians. "It is a terrible prospect," an Israeli negotiator was reported by the Reuters news agency to have said of the re-deployment of Israeli forces: "There are wild people out there. All of a sudden you can have . . . a Sabra and Shatilla happening."

Even with Israel securing the area and banning firearms, almost 1,000 Palestinians have been killed by other Palestinians. Imagine the scenario once residents there are armed and allowed free reign.

The result will be the Lebanization of Judea and Samaria. Islamic extremists living there now enjoy great support. Their ranks will be swelled by many of the 800,000 Palestinians living abroad who will return. These extremists are vengeful against Israel, whom they view as having driven them out in 1948 and 1967 and vengeful Arab countries where they have lived as second class citizens for years. They do not view the PLO as representing them. Inevitably they will gain the upper hand through the ballot or, more probably, the bullet. In turn they will present a mortal threat to Israel, which they have vowed to destroy, and Jordan, whose government they view as traitorous.

As the extremists achieve victory in Judea and Samaria, they will turn their attention to the United States. Islamic fundamentalists view the West — particularly the United States — as the key supporter of Israel and secular Arab governments. With the bombing of the World Trade Center and plots against major facilities in New York they've already set their sites on America. Success in Judea and Samaria will reinforce their resolve to bring their message here. Israeli security agencies warn that terrorist cells are operating in the United States and that the potential exists for more to be developed.

There is another danger. Israeli-Syrian talks have included the possibility of Israel pulling back from the Golan Heights, with American troops deployed in a buffer zone separating the two countries. Similarly, the Gaza-Jericho first agreement raises the spectre of U.S. servicemen being stationed in areas of Judea and Samaria vacated by Israel. This will have devastating consequences. Think back to the 281 U.S. servicemen killed in the 1983 attack on the Marine barracks in Beirut. The horror will be repeated as U.S. forces will inevitably be targets of extremist violence. Moreover, if there are U.S. troop losses, American Jews will be vulnerable to charges that U.S. troops died for Israel.

Thus, regardless of whether Diaspora Jews believe they should become involved in debate affecting the security of Israel, Jews living in America have the obligation to declare: the Gaza-Jericho first agreement is not in America's best interests. America beware.

Rabbi Avi Weiss is national president of Amcha - The Coalition for Jewish Concerns and senior rabbi of The Hebrew Institute of Riverdale, New York.

Accord will have far-reaching effects on economy

By ELMER WINTER

The public's focus on political aspects of the historic Israel-Palestinian accords has blurred the equally far-reaching economic and social consequences of this stunning development. The agreement calls for co-operation and joint activity in trade and trade promotion, regional development, communications, labor relations, industrial activity and banking. So wide-ranging are the provisions that it is impossible to forecast all the areas of regional life that will be affected.

What is particularly significant is that even before the pact was worked out in secret negotiations, business and financial leaders from both sides were already meeting to plan co-operative strategies in anticipation of just such an agreement. Jacob Frenkel, governor of the Bank of Israel, says a Middle Eastern Common Market is possible. And the World Bank plans to finance feasibility studies for major Middle East development projects.

Palestinian industrial leaders are reported to have accepted a proposal submitted by Dov Lautman, former president of the Manufacturers Association of Israel, to establish a joint forum to discuss current economic problems, as well as future issues that could arise when the Palestinians are given autonomy. Lautman foresees Israelis building factories and partnerships all over the Middle East. An annual growth of 15 percent in Israeli exports is not an unrealistic target, he says.

Israel will derive major benefits from the sweeping plans for Israeli-Palestinian co-operation in economic and development programs, as outlined in Annex III and Annex IV of the so-called Gaza-Jericho First agreement. For Israel, it means the eventual opening up of an Arab market in excess of 100 million customers. Israel will furnish experts to develop plans for the expansion of water resources, electricity, energy and other technical projects. Israeli-financial institutions will be involved in providing capital to match funds available through a still-to-be-created Palestinian Development Bank.

New transportation and communications complexes will be constructed to tie together Gaza, Israel and the West Bank, utilizing Israel's sophisticated existing systems as the core of such networks.

The Gaza-Jericho-First agreement calls for the establishment of free trade zones in Israel and in Gaza. The attraction of such an arrangement is obvious for Israeli and foreign companies seeking to operate in low-cost facilities with minimum government interference. Israeli manufacturers will most certainly embrace an opportunity to use their skills and experience in Israeli-Palestinian R & D projects and in joint-ventures with Palestinian business and industrial leaders, as provided for in Annex III.

Additional benefits to Israel could be formidable, including:

- Renewed interest by foreign companies in buying Israeli products, in opening factories or conducting R & D in Israel. Many firms have put such projects on the back burners in the past because investors and business people shy away from operating in areas where there is turmoil, terrorism or a potential for armed conflict. The end of the Arab boycott will further enhance Israel's appeal to foreign companies as a country in which to do business. Increased trade and investment will create badly-needed jobs for many of the 100,000 unemployed Israelis and expanding tourism should provide much-needed foreign exchange.
- Israel's security, always paramount, will be strengthened by ties of trade and investment — the true currency of international peace and stability. Ultimately the government will be able to reduce military defence costs and use its own "peace dividend" for investment capital. In addition, less time spent by Israelis for military duty will mean an increase in the productivity of Israel's work force.

Gad Yaacobi, Israel's representative to the United Nations, summed it up when he said recently:

"The potential fruits of peace are immense, among them a reduction in the cost of defence and in arms procurement, open borders, trade and tourism, and investment in education, health and scientific development.

"Instead of exchanging insults and bullets, the people of the Middle East could be exchanging technology and know-how. Instead of investing in the weapons of war, we could be enjoying together the prosperity of peace."

Elmer Winter is chairman of the Committee for Economic Growth of Israel, a non-profit organization of American and Israeli business leaders. He was a founder and long-time president of Manpower, Inc.

Editorial/Letters

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Sukkot

It is perhaps auspicious that the celebration of Sukkot this year occurs during one of the epoch-making experiences in Jewish history. Often, in the past, Sukkot has been associated with high moments in the life of Jews and Judaism.

As the late Pinhas Peli reminds us, it was during this festive season that the king read the Torah in public in Jerusalem. It was during Sukkot, moreover, that King Solomon dedicated the ancient Temple in Jerusalem.

After the conclusion of the Babylonian exile, Sukkot was the first holiday celebrated by the returnees after they renewed the covenant at the famous assembly at Jerusalem's Water Gate.

Some scholars argue that the first Chanukah celebration was actually a delayed Sukkot holiday and others observe that Sukkot plays an important role in Jewish teachings about the world-to-come. (Zechariah 14)

During the period of the Second Temple, the water drawing festival — the high point of Sukkot — marked a near carnival-like atmostphere of celebration which prompted the Talmud to note that "until you have seen the Simhat Beit Hasho'eva you haven't seen a real celebration." (Sukka 51-53)

This years as Jews worldwide make the blessings on the lulav and etrog, sit in their decorated booths to partake of the holiday meals and enjoy the special company of Judaism's spiritual giants (Ushpezin) they will sense the vulnerability and fragility of the human enterprise.

At the same time, however, Sukkot this year will have special dimension of hope, however cautious, for the future of Israel and the Middle East. The signing of an accord in Washington on Sept. 13 between Israel's foreign minister Shimon Peres and PLO lieutenant Mahmoud Abbas, signals the possibility that the ancient prayer in which Jews ask God to "spread his sukkah of peace over us and over all Israel" — may be in the process of realization.

Implementing peace

Now comes the hard part.

With Israel and the PLO having solemnly signed an accord on limited Palestinian self-rule in the Gaza Strip and the West Bank town of Jericho, the gruelling, unglamorous but vital task of implementation lies ahead. In the afterglow of Yitzhak Rabin's heretofore unthinkable handshake with Yasser Arafat — a watershed in the modern history of the Middle East — the crucial nuts and bolts of this historic pact must be hammered into place. It must be done with dispatch, else rejectionists on both sides of the divide could sabotage the embryonic peace process.

What is most needed, apart from mutual goodwill, sincerity and patience, is hard, cold cash. Dollars. Francs. Marks. Yens. Kroners. The money, as much of it as possible in as short a time as possible, must be directed to Gaza and Jericho, where economic conditions are dismal.

Gaza, in particular, is a breeding ground of discontent. There is little industry, the unemployment rate is catastrophically high, permanent housing (as opposed to squalid refugee camps) is in short supply, social services are shockingly inadequate and schools are poorly equipped to cope with modern demands. In such an atmosphere of despair and hopelessness, feelings of bitterness and revenge on the part of many Palestinians are common. This is a climate that spawns extremism and its chief byproduct, Islamic fundamentalism, whose supporters are fervently and violently opposed to a reasonable and realistic settlement of the long-simmering Arab-Israeli conflict, as represented by Israel's momentous agreement with the PLO.

If peace is to mean anything to the masses of impoverished Palestinians in the territories, there will have to be tangible improvements in their daily lives, and very soon. Peace should be not only a shining slogan, but a concrete harbinger of genuine change. A World Bank study estimates that the Palestinians will require $3 billion over the next decade for public works projects to stimulate employment, investment and general wellbeing.

In this respect, we applaud the timely announcement by the United States that will host an international donors conference in Washington on Oct. 1 to bolster the Israeli-PLO accord. Invitees include Canada (whose experience in the Third World may yet prove invaluable in the Middle East), Japan, European nations and oil-producing Arab countries.

Pledges have already been made by the European Community ($600 million), the United States ($250 million), the Nordic bloc ($140 million) and Saudi Arabia, which has promised an undisclosed amount. But quite clearly, considerably more funds are needed.

Truly, the fate of a region hinges on it.

BEACHES TASHLICH

Members of the Beach Hebrew Congregation in the colorful Beaches area of Toronto, perform the Tashlich ceremony, symbolically throwing away their sins as they empty their pockets into flowing water. (Joe Black photo)

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

VENOM ON AIR

I just finished reading Paul Lungen's article in the August 26 issue re: Showcase America pulling the Ernst Zundel show. Don't celebrate quite yet.

Ernst Zundel — and worse — is readily available to anyone with a shortwave radio. *The Voice of Freedom* is broadcast in German on Sundays between 12:30 and 1 p.m. on WWCR in Nashville, Tenn. (15685 MHz) and in English between 5 and 5:30 p.m. on WRNO in New Orleans (15420 MHz).

Unfortunately Ernst Zundel isn't the only anti-Semitic voice of WRNO. Also broadcast is a show called *American Dissident Voices/National Vanguard Radio* on Saturdays between 12:30 and 1 p.m. on 15420 mhz, Saturdays from 9 to 9:30 p.m. on 7355 MHz and Sunday mornings from 1 to 1:30 a.m. on 7395 MHz.

In one of the programs I recorded for the Simon Wiesenthal Center, it was suggested that we'd have a better world by "lynching a few liberals in New York and Los Angeles." Every few weeks, before they start their diatribe, they announce yet another AM radio station in the U.S. that carries their program. I am concerned that they are growing in strength, as well as venom.

When the show is finally over and I think it's safe to turn off the tape recorder, on comes "**Pastor Bob**" of the Christian Identity Ministries for a 15-minute invocation to hate.

I don't know how many caring people of goodwill are aware of these programs. But maybe if they heard these programs, as I have, or were aware of their vileness and danger to one society, as well as one people, they'd raise their voice in protest and WRNO and WWCR wouldn't give them air time. Even better, maybe the FCC [Federal Communication Commission, the U.S. equivalent of the CRTC] would take a closer look at their licences.

Charlie Diamond
Toronto

* * *

THE "MY TRIBE" SYNDROME

As a United States subscriber to *The CJN* for about one year, I was glad to read of Ghila Benesty Sroka's comments in reference to the Ministry for Cultural Communities and Immigration in Quebec (*The CJN*, Sept. 2).

I find myself dismayed by Montreal officials' reference to "cultural communities" (sometimes even expressed as "our cultural communities"). To my ears, this sounds quaint and paternalistic. It reminds me of the "my tribe" syndrome in the early days of anthropology (my own profession). I congratulate Ms. Benesty Sroka's challenge to this kind of marginalization based on ethnicity.

I would also like to say that I find *The CJN* an excellent source of information on not only Canada, but the world Jewish community. I especially enjoyed a recent article regarding the Jewish community of Mexico City.

Irene Glasser, Ph.D.
Columbia, Connecticut

* * *

WALKS UNDER A PLO FLAG

Either we are witnessing the dawn of a new era or we are all victims of a cynical manipulation of truth. I am a member of a growing number of citizens who are beginning to believe the latter.

It was very painful to witness the signing on the White House lawn and not be able to be a partner to the euphoria and to the feeling of hope. The yearning for peaceful co-existence among Israelis is so deep and strong, that there are very few that do not ache to drink of its sweetness. This country was conceived in passionate hopes and dreams, but it has sustained itself by remaining acutely aware of the dark reality of the Middle East.

Here we have an organization, the PLO, that has cleanly stated its intentions to destroy this dream. It has most recently reiterated this wish by adhering to the infamous "Plan of Phases." Even today, after the historic signing, this group has still not been able to or not willing to negate the relevant clauses in the PLO charter. More to the point, Yasser Arafat and his henchmen have used every opportunity, at every Palestinian gathering, to affirm that this agreement is only the first phase in the ultimate demise of Israel.

The Peres-[Yossi]-Beilin-Rabin government swore to us that they would never recognize this group until the PLO negates the murderous clauses of their charter. This group has not been able to do this and yet this government has signed.

I believe Arafat and I don't believe this government. This is the same government that swore never to leave the Golan; the same government that swore never to divide Jerusalem; and the same government that swore never to grant the 'Right of Return' to the Palestinians.

Meanwhile reports of full withdrawal from the Golan Heights have already surfaced. Deputy Foreign Minister Beilin is already floating the idea of the 'cantonization' of Jerusalem. Legal documents have allegedly been prepared granting the Palestinians the "Right of Return" to Judea and Samaria that would supersede the rights of Jewish inhabitants in the same area.

This is the same government that swore never to recognize the PLO. Is it any wonder that the people are frightened and pained. The Peres-Rabin government concocted a treaty and decided to keep the chief of staff, its own peace delegation, the Knesset, and the people of Israel in the dark until it was too late. The people are concerned.

We have taken an organization that is in total disarray, bankrupt and powerless and we ressurect it with recognition, money and arms(!!) We are told that this group will protect us from Islamic Fundamentalism. The people are frightened.

Jews from Efrat and Bet-El must drive through a barrage of taunting flag-waving Palestinians who tell them that "you people have been sold out." The people are pained.

When over 300,000 Israelis came out to demonstrate their displeasure with this policy, officials were told to downgrade their estimates for the media; the people have lost faith.

On the way to the Western Wall, today, I had to walk under a large PLO flag.

Moshe Kempinski
(formerly of Toronto)
Jerusalem

Opinion

History often an interpretation of selective facts

By RABBI W. GUNTHER PLAUT

The recent Rabin-Arafat handshake brought together two men who not only had vastly different experiences in their own lives, but also very different conceptions of the history which both of them had traversed until that very moment. Each of them had seen the Arab-Israeli conflict in his own way, and an outsider unaware of what had gone on for the last 45 years would not know what really had happened.

This is another way of saying that history is not something that has clear and undoubted content. Rather, it is an interpretation of a body of information, and what we commonly call history, depends on the selection of facts and on their interpretation.

All of this is an introduction to what students of history have known for a long time: that the way Jews understand the Arab-Israeli conflict is very different from the way the Arabs see it.

But how does the world at large describe it? Through their eyes or through ours or perhaps through neither? A recent survey of the way the major encyclopedias deals with the history of the conflict shows that Arab propaganda has been so successful today the texts of four of the major publications describe the conflict in Arab terms.

In a recent article in *Commentary* magazine, Andrea Levin acquaints us with her research in this area — and a great deal of it is shocking indeed.

Rabbi Plaut

"Many entries related to the Middle East are pervaded by the view that indigenous and blameless Palestinian Arabs were robbed of their land and their rights by colonialist European Jews. To support this view, not only is the history of our own time falsified, but ancient history is also rewritten in such a way as to deny the Jewish people any claim to the land of Israel and to establish Arab priority there. Thus, a familiar feature of Arab propaganda — the utterly unfounded myth that today's Palestinian Arabs are descendants of the Canaanites who were displaced by the Hebrews — is often accepted as a fact," she writes.

After dealing with fanciful interpretations of history by *Collier's* and other encyclopedias, Levin turns to the most prestigious of all, the *Encyclopedia Britannica*.

"Virtually all the misinformation and disinformation found in the other reference works — the distorted presentation of Palestinian Arabs as the indigenous people; the denigration of the Jewish presence; the manufactured pedigree of the Palestinian Arab nationhood; the silence on Arab aggression of the Jews before and after 1948; the whitewashing of the PLO; the false characterizations of the Israeli polity — are also found in the latest edition of Britannica."

A new entry in the latest 1990 edition is called Palestine. Amongst its contributions to understanding is the omission of any reference to the Balfour Declaration and a section called "Arab Grievances" — which would be a justifiable entry if there were a counter chapter called "Jewish Grievances," but there is not.

The attack by seven Arab nations on the new state of Israel in 1948 is described as a "civil war" — as though the aggression were initiated and intended by two parties. The grim toll of 6,000 Jewish dead is also omitted, as is any trace of the perspective of the besieged Jewish community, armed with rag-tag weaponry and fighting to survive the openly avowed intent of the Arabs to destroy them.

One more example: The depiction of the Six Day War contains no hint of any aggression planned against the Jewish state, and the Yom Kippur war is hardly touched upon.

I do not want to go into further details, because our main emphasis these days ought to be on the future and not on the past, and old coals should not be raked over in order to start a new fire.

On the other hand, news media as well as long-term staples, like encyclopedias, must also serve the cause of amity and not perpetuate blatant falsehoods. They should be fair to both sides and not to one side only. So far the *Britannica* has not been amendable to any thorough revision of the subject, and therefore Levin suggests that those of us who read or own it might wish to write a letter to the editors (whose addresses can be easily obtained) and point out that they have a responsibility not only to history. Its basis should not be the perpetuation of tensions and propaganda — unworthy of the *Britannica* — but a more detached statement of what has been, and by doing so contribute to what might be.

Levin's article will be found in the July issue of *Commentary*.

National unity remains vital issue for all Jews

[Fourth in a series on election campaign issues of particular interest to the Jewish community. This piece deals with national unity and multiculturalism.]

By SHELDON KIRSHNER

With more than one million Canadians out of work, the ailing state of the economy is taking precedence over other concerns in the eyes of voters.

But national unity, which has consumed Canadians for the past few years, is not too far behind as a vital issue.

And a related matter, multiculturalism, is also grabbing some attention.

Among Jews, constitutional questions are seen as important for at least two reasons. There is a large Jewish community in Quebec, where support for separation appears quite strong. If Quebec should declare sovereignty, a policy advocated by the Parti Quebecois and the Bloc Quebecois, Canada's viability as a nation could be threatened and, with it, the stability which Canadians, Jews and non-Jews alike, cherish.

It's clear that most Jewish voters want to keep this country together and oppose the siren call of separatism. When the Canadian Jewish Congress entered into a coalition with the Hellenic Canadian Congress and the National Congress of Italian Canadians with respect to national unity, several general principles were enunciated:

•Quebec must remain in Canada, and the interests of Quebecers are best served within the Canadian federation.

•Quebec and the rest of Canada are, and must be, a society whose pluralistic character is affirmed.

•There is a need to "rationalize" Canada's political institutions and to reassess the way in which the nation is governed.

•French language and culture should be preserved, protected and promoted, but not at the expense of fundamental rights and freedoms.

•A new constitutional arrangement must address the legitimate aspirations of aboriginal peoples, including the fair and expeditious settlement of land claims.

As well, Congress believes that Section 33 of the Canadian Charter of Rights and Freedoms — the "notwithstanding" clause — should be repealed. As Congress' political action guide puts it: "The Charter was intended to enunciate and protect certain human rights against unwarranted abrogation by Parliament or the legislatures, and it is therefore anathema to that intent to incorporate a mechanism specifically designed to allow such unwarranted abrogation."

Congress, too, holds that all state services at the federal, provincial and municipal levels should be made available in English and French, provided there is a justifiable need for such services.

The Jewish community staunchly supports multiculturalism, a formal instrument for legitimizing and managing cultural, ethnic and religious diversity.

Formally announced as government policy in October 1971, multiculturalism is widely considered to be Canada's chief contribution to the field of race and ethnic relations.

The then prime minister, Pierre Trudeau, declared that the intention was "to break down discriminatory attitudes and cultural jealousies."

National unity, he added, should be founded "on confidence in one's individual identity." Out of this could grow mutual respect and a willingness "to share ideas, attitudes and assumptions."

Historically, the government favored assimilation with regard to minorities. But this philosophy was gradually supplanted by pluralism in the management of race relations.

Initially, multiculturalism concentrated on cultural preservation and intercultural sharing through promotion of ethnic presses and festivals, write Augie Fleras and Jean Elliott in *Multiculturalism in Canada*.

Lately, the emphasis has been on race relations and the attainment of social and economic integration through the elimination of discriminatory barriers and the promotion of affirmative action to equalize opportunity.

B'nai Brith urges Canada "to continue and expand" the efforts of the Department of Multiculturalism and Citizenship in the anti-racism arena.

Canadian Jewish Congress was heartened to learn recently that Canada is firmly committed to multiculturalism. In Kamloops, B.C., newly-appointed Minister of Canadian Heritage Monique Landry told Renee Switzer-Bellas, chair of Congress' Pacific Region, and other ethnic community representatives that "multiculturalism will remain an important part of her department's operation."

Major Jewish organizations have expressed disapproval of incorporating the Ministry of Multiculturalism within the proposed Canadian Heritage Ministry.

In Congress' judgment, it "bolsters the misapprehension that multiculturalism is primarily about cultural retention and not about the social and political equality and equality of opportunity of all Canadians."

Congress calls on the Canadian Heritage Ministry to develop and enhance programs initiated by the Department of Multiculturalism and Citizenship, especially in the struggle against racism and discrimination.

In addition, Congress supports the creation of a multiculturalism commissioner and the establishment of educational institutions whose curriculum would include the teaching of the cultural values and languages of Canada's ethnic and cultural communities.

Finally, Congress recommends that funds should be reinstated for the Heritage Language Institute and the Race Relations Foundation, which have yet to see the light of day.

Jews have real interest in immigration

[Fifth and last in a series on election campaign issues. This article deals with immigration and refugees]

Immigration and refugee policies are not merely of passing interest to the Jewish community.

Having been persecuted, murdered and exiled, Jews are profoundly aware of the vicissitudes of history, of the consequences of administrative fiats and closed doors which have doomed entire families and communities.

For Jews, immigration has always represented an escape from repression, hard times and anti-Semitism, as well as a ticket to family reunification.

As scholars have pointed out, early Canadian immigration policy was essentially racist in orientation, assimilationist in content and segregationist in intent. Preferred categories of immigrants hailed from northern and western Europe and, later, eastern Europe. Jews, Mediterranean groups and Asians were not encouraged to come here, with sometimes tragic results.

Anyone who has read Harold Troper's and Irving Abella's classic, *None Is Too Many*, knows that Canada's immigration and refugee policy during the 1930s and a good part of the 1940s was highly restrictive, ethnocentric and ultimately shameful.

Canada's record was such that no more than about 5,000 Jewish refugees fleeing the evils and perils of Nazism were allowed into this country during that dark period. Many who were turned away were eventually caught up in Hitler's net and killed.

After World War II, Canadian immigration policy was gradually liberalized. Holocaust survivors streamed into Canada, but so did war criminals who had tormented them.

In 1962, Canada's racially selective policies, having been deemed outdated and morally indefensible, were phased out. Applicants were thereafter admitted on the basis of self-reliance, productivity and potential contribution to Canadian society.

In 1967, a "points" system replaced the criteria of nationality, ethnicity or race as grounds for evaluation.

As the sources of immigration shifted, Canada's demographic composition changed. Of the 212,000 immigrants who arrived in 1990, for example, most were from so-called non-conventional countries. Topping the list was Hong Kong, followed by Poland, Lebanon, the Philippines, India and Vietnam.

In the process, the face of Canada underwent a dramatic transformation. Whereas only eight percent of Canada's population was neither British nor French at the time of Confederation in 1867, 37 percent fell into that category by the late 1980s.

Traditionally, Jewish immigrants and refugees came from Britain, the Russian Empire and Central Europe. More recently, Canada has welcomed Moroccan and Israeli Jews, as well as Jews from the former Soviet Union and Eastern Europe.

Since 1987, the Jewish Immigrant Aid Services (JIAS) has resetttled 6,000 Jewish immigrants in Metro Toronto. By all accounts, 70 percent of newcomers settle in Toronto and environs.

JIAS-sponsored cases were highest between 1988-1990, when the designated class category was still open to Soviets and Eastern Europeans.

Since 1990 and the demise of the Soviet Union a year later, family sponsored cases have risen to 40 percent of JIAS' caseload.

Canada's policies are still in flux. Parliament has passed a bill revamping immigration and refugee determination. In the reorganization, immigration policy was delegated to the new Ministry of Public Security.

In a brief presented to the parliamentary committee reviewing this bill, the Canadian Jewish Congress and JIAS came out against the idea of giving the Ministry of Public Security responsibility for immigration policy.

As Congress puts it: "While appropriate laws and regulations must be in place to protect Canada from legitimate threats to national security, it is undesirable to place the traditional goals of Canadian immigration policy — family reunification, refugee settlement and labor market enhancement — under the rubric of public security."

B'nai Brith is also wary. "The new location of immigration within the public security envelope makes suspects of all potential immigrants."

Congress endorses the abolition of the first-stage credibility screening stage of the refugee determination process. Under the new system, the authority to determine eligibility for refugee status has been transferred to a senior immigration officer from an impartial adjudicator under the old procedures. Congress has reservations about this realignment.

"These unprecedented wide powers ought not to be given to an enforcement officer, especially without the benefit of a hearing with counsel and in the absence of a meaningful review."

In addition, Congress makes the following recommendations:

•"Extremist racists" and "purveyors of racist hatred" should be added to the list of those criminally inadmissible under the Immigration Act.

•Future immigration levels should reflect the pre-eminence of the family reunification class.

•The Immigration and Refugee Board should review all negative decisions, given the scope for human error and the possibility of severe consequences faced by rejected claimants in their native countries.

•Women refugee claimants often face special problems, and therefore, the Immigration and Refugee Board should be guided by special guidelines in determining their status.

•The rights of refugee claimants under the Charter of Rights and Freedoms must be respected.

B'nai Brith believes that Canada should maintain immigration at high levels. And it takes issue with the myth that immigrants are a financial burden on Canadians and that they take jobs away from those already here. — S.K.

Features

A 'sign to the nations'

Sheldon Kirshner visits Nes Ammim, which is like no other place in Israel.

By SHELDON KIRSHNER

Nestled in the pastoral hills of Galilee, east of Nahariya, Nes Ammim is unique. It is Israel's only Christian settlement.

Nes Ammim was founded more than 30 years ago by a Dutch physician, Johan Pilon, who was deeply affected by the Holocaust. Pilon, who died in 1975, had two goals in mind. He wanted to make amends not only for this crime against humanity, but for the anti-Judaic tradition in Christianity that has inflicted untold suffering on Jews throughout the centuries.

As he envisaged it, Nes Ammim, in the words of Isaiah, would be a "sign to the nations." It would show solidarity with the Jewish people in their state and provide Christians living there with a better understanding of Israel and Judaism.

Three decades on, Nes Ammim appears to have succeeded. Several thousand temporary Christian residents have passed through its portals, soaking up its ecumenical atmosphere, and Nes Ammim has become a goodwill ambassador for Israel.

Even those who were opposed to its very existence, notably Orthodox Jews and Holocaust survivors, have come to terms with Nes Ammim and recognized its contributions to furthering understanding between Jews and Christians.

Pilon, whose widow lives in Nes Ammim, came to Israel after the 1948-49 War of Independence. Working in a Scottish hospital in Tiberias, he developed the concept that culminated with the creation of Nes Ammim. In 1960, a Nes Ammim delegation approached the Israeli government. Levi Eshkol, the then minister of finance, gave the project his blessings.

In 1962, Nes Ammim bought 275 acres of land from a Druse sheik, but when news of the purchase was published in the Israeli press, there was an outcry. Eshkol, who had just succeeded David Ben-Gurion as prime minister, came under attack from Orthodox ministers in the cabinet for "giving aid in the establishment of an entire village of missionaries."

Bowing to the pressure, Eshkol appointed a commission of inquiry and froze plans to build Nes Ammim. The impasse was settled when Nes Ammim's board produced a letter guaranteeing that missionary activities would not be tolerated. Originally, Nes Ammim's founders had not been averse to missionizing. That idea was discarded, once and for all, when they finally realized that missionary work and the pursuit of improved Jewish-Christian relations were incompatible.

As a Nes Ammim brochure puts it, "We believe that an attitude of mission towards the People of God, the People of the Book, is not correct. For biblical and historical reasons, the Church-Israel relationship calls for another attitude."

Indeed, Nes Ammim was so intent on preventing even the appearance of a mission in "the backyard of the Jews" that Jews and Muslims were officially barred from becoming residents, said a spokesman, Rev. Bert Schussler. Nes Ammim employs Jews and Muslims, but they commute to their jobs.

The first couple, Swiss Christians, settled on Nes Ammin in 1964, in an old bus which stands as a reminder of the past. By the end of that year, Nes Ammim was home to 25 young people from Holland, Switzerland and the United States.

Nes Ammim, which is a moshav, or a co-operative settlement, received technical assistance from Shlomo Bezek, a kibbutznik from Ayelet Hashachar. Thanks to his advice, New Ammim was the first to initiate the cultivation of roses in the area. It also grows avocados, and its carpentry shop churns out bannisters and staircases. In 1982, a three-star guest house, with 48 rooms and a swimming pool, was opened.

Nes Ammim's current population of 100 adults and 20 children is heavily Dutch and German, with a sprinkling of British, American, Hungarian and French nationals. Canadians have also lived here.

At the beginning, Nes Ammim barred German residents. But this rule was broken in 1969 with the arrival of Otto Busse and his wife. During World War II, Busse had helped Jews in Bialystock, Poland. The Busses opened the door for unfettered German participation. German residents are still "hesitant" to speak German. Nevertheless, Schussler noted, they are fully accepted by Israelis, who "really appreciate their presence."

Two types of settlers are found in Nes Ammim. Short stayers remain for a year, working and studying such subjects as Jewish history and religion, the Holocaust, Bible, the Arab-Israeli conflict and Islam. There are trips around Israel and encounters with Holocaust survivors. Nes Amim has close ties with one of its neighbors, Kibbutz Lochamei Hagettaot, which was built by ghetto fighters.

So-called long stayers, the backbone of Nes Ammim, remain for more than two years. Schussler, his wife and three children intend to stay for five years. A 38-year-old pastor of the Dutch Reformed Church, he is from southwestern Holland.

Whether short or long stayers, Nes Amim's residents have one thing in common. They have Christian backgrounds, having been involved in "church life" in their home countries.

In Nes Ammim, the sabbath begins at sunset on Friday, and everyone gathers in the dining hall for a communal meal. Hebrew songs are sung and verses from the Bible are read.

On Saturday morning, church services concentrate on readings from the Torah. Jewish holidays, ranging from Passover to Yom Kippur, are observed.

The children of Nes Ammim attend school in Regba, an adjacent moshav. The language of instruction is Hebrew. Over the years, there have been many births in Nes Ammim, and each time a woman delivers a child, a tree is planted.

Schussler strongly believes that Nes Ammim has gained full and unreserved acceptance from Israel. "Nes Ammim has shown genuine solidarity with Israel," he said. "During the (1991) Gulf War, 90 percent of our people stayed in Israel."

Today, Nes Ammim is a showpiece that has attracted local and international attention, as well as a productive settlement. It is, truly, a "sign to the nations."

[Last in a series]

Rev. Bert Schussler in front of Nes Ammim's church. [Sheldon Kirshner photo]

The Jewish World

By SHELDON KIRSHNER

At 91, Leni Riefenstahl is still a phenomenon, bright, feisty, articulate, seemingly inexhaustible. But Riefenstahl, a legend at the height of her career six decades ago, continues to be bedevilled by her compromising relationship with Nazi Germany.

Riefenstahl, a German national, is remarkably talented. Originally a dancer and an actress, she forged her most notable artistic achievements as a film director in the latter half of the 1930s, when National Socialism seemed like an irresistible force.

Her greatest films were *Triumph of the Will*, which mythologized Hitler's Germany, and *Olympiad*, which documented the 1936 summer Olympics in Berlin. The first, a record of the 1934 Nazi congress in Nuremburg, extolled the Nazis and idolized Hitler, and is thus self-incriminating. The second, a paean to athletic prowess, idealized the Nazi concept of Aryan beauty, but was far more subtle in its philosophical underpinnings.

Each of these films was technically dazzling. *Triumph of the Will* projected an ethereal picture of Nazi purity, strength and invincibility, while *Olympiad* glorified the body beautiful, as seen through the prism of fascist ideology. Both were cinematic masterpieces — *Triumph of the Will* arguably being the finest propaganda film of all time, and *Olympiad* having been recognized after World War II as one of the ten best films ever produced.

But who was the woman behind the camera? The filmmaker whom Hitler admired and perhaps loved? After watching Ray Muller's long and exacting film at the recent Festival of Festivals in Toronto, *The Wonderful, Horrible Life of Leni Riefenstahl*, I have a much better fix on this charismatic woman.

Leni Riefenstahl's clouded career

As his title suggests, Riefenstahl is cloaked in moral ambiguity. At worst, she was an ardent Nazi sympathizer who has been trying, without much success, to rehabilitate herself. At best, she was simply a crass opportunist, a hard, driven careerist who purposefully and cynically averted her gaze from the poisonous weeds cultivated in Hitler's garden.

Muller is anything but partisan as he draws what is probably the definitive portrait of Riefenstahl. He claims he approached the subject without preconceived notions, and this seems to be true. Riefenstahl is given every opportunity to explain herself, in locales ranging from Berlin and Nuremburg to Sudan and the Maldives.

In her defence, Riefenstahl declares that she was never a member of the Nazi party, nor an anti-Semite. With self-assurance, she claims that not a single anti-Semitic utterance ever passed her lips. She recalls a meeting with Hitler in which she protested his anti-Jewish policy, only to be forbidden from broaching the topic ever again. Obediently, she remained silent as one indignity after another was heaped on German Jews. In November 1938, when Crystal Night shattered Germany's Jewish community, Riefenstahl was on a ship crossing the Atlantic to the United States. And there, Muller informs us, she had the audacity to assert that the foreign press "exaggerated" Nazi anti-Semitism.

Riefenstahl says she knew nothing about the Holocaust. Maybe. During the war, she was busy making *Tiefland*, a period piece which was not released until 1954. On the other hand, there have been allegations that she used gypsy slave laborers from concentration camps as extras in *Tiefland*. She heatedly denies these charges.

In 1940, after the Wehrmacht conquered Paris, she sent an ecstatic telegram to Hitler. The slippery Riefenstahl claims that, in her opinion, the fall of Paris heralded the end of the war!

After Germany's ignominious defeat, Riefenstahl's past was investigated by the Nuremburg war crimes tribunal. Found to be merely a "supporter" of Nazism, she was acquitted and left alone.

But Riefenstahl's involvement in the Nazi regime, peripheral as it might have been, doomed her in post-war Germany. She did not make another film again.

Today, she regrets having made *Triumph of the Will*. But blindly enough, she classifies it as "art" rather than "propaganda."

Incomparable brain power

By DAVID BAR-ILLAN

That the aliyah from the former Soviet Union is no longer a top national priority is a sad commentary on Israel's ability to view developments in historic perspective. None of the events unfolding today, not even the peace process, will ultimately determine the nature and prospects of this country as decisively as this immigration.

Not that the absorption effort has been an unmitigated failure. Far from it. Most of the immigrants, having at least partly overcome the culture shock which accompanies a move to a new country, are getting used to living in Israel. A vast majority are employed, albeit not in their professions. And the socio-economic problems of the current immigration are no worse than those which plague immigrants everywhere.

Yet there is a fundamental misunderstanding of the kind of opportunity represented by the collapse of the Soviet empire and the awakening Jewish consciousness among its vast Jewish population. The immigration from the former Soviet Union is not a flight of refugees. True, the first wave came in fear of economic and political chaos, and the possibility that the Soviet gates would not stay open. But only a few of the 5,000 immigrants a month now streaming in are escaping from danger. They are coming to fulfill dormant Zionist aspirations and partly because they wish to live in a Western society willing and able to open its gates to Jews.

What is often overlooked is that the brain power represented by this immigration is virtually incomparable. There are over 50,000 engineers and 12,000 doctors among the immigrants, and at least twice as many among potential immigrants. But now that Russia is relatively stable, Israel may not be attractive enough to draw them here unless the government creates the necessary favorable conditions.

On a recent trip to Moscow, Prof. Herman Branover was startled to find almost no interest in aliyah. In a private and decidedly unscientific survey of 114 Jews, he found that only six were thinking of emigrating, and only one thought of Israel as his ultimate destination. Obviously, there are no urgent reasons to leave Russia. Unless Israel becomes a magnet for academics, particularly for high tech scientists, the virtualy unlimited potential of Russian Jewry may be squandered.

Branover has presented the government with a superb plan to create 100 science-intensive plants every year for the next five years. The Treasury would be required to invest mostly in retraining courses, managerial assistance and the general organization of the schemes. This will require $70 million a year in each of the five years.

But Branover, and the distinguished group of scientists and economists who devised the plan with him, believe this investment will create 130,000 jobs. And they expect the outlay to be more than offset by taxes paid by the new plants, the newly-employed immigrants and the service industries that will grow around them.

The cabinet considered the Branover proposal, but sent it to an inter-ministerial committee, with the intention of implementing a pilot project first. The committee is supposed to make its recommendations soon.

The plan has been endorsed by six Nobel Prize winners. If there is one good way to spend the funds available to the government through loans guaranteed by the Clinton administration — whose purpose, after all, was to facilitate the absorption of immigrants — this project is it. And if the government again delays its implemetation, it will be guilty of undermining an effort which can make Israel one of the world's most advanced nations. *(JPPS)*

Youth capture medals at junior Maccabi Games

By PAUL LUNGEN

TORONTO — The boys and girls of Toronto may have needed a wheelbarrow to haul back all the medals they captured recently at the 1993 Regional Youth Maccabi Games in Pittsburgh.

Toronto's 70 athletes, who ranged in age from 12 to 16, captured 23 medals, including 10 gold and eight silver.

Track and field athletes led the way with six golds — a remarkable achievement considering the track team consisted of athletes who were in Pittsburgh to compete in other events. They were seconded to the track squad from other sports, said Jim Emery, head of the Toronto delegation.

The Toronto contingent made up almost 10 percent of the 750-athlete games. The regional competition is held every two years, before and after the much larger North American Youth Maccabi Games. That event attracts about 2,500 youngsters from across Canada, the United States, Mexico, Israel, Australia and Britain.

The regional games, which is a co-production of Jewish Community Centres (JCC) and Maccabi organizations, saw representation from JCCs in New York, Detroit, New Jersey, Baltimore, Pittsburgh and Canton, Ohio.

The regional games are an important vehicle to help in the development of athletes as young as 12, while keeping the interest and momentum alive for the Maccabi program, Emery said.

On the track, Amy Kirsh and Karen Cohen won gold — Kirsh in the high jump and Cohen in the 100-metre sprint, both for 15-16 year-olds.

Other 15-16 year-olds who took home medals included Noah Ornstein, who won gold in long jump, and Simon Reynolds, who finished first in triple jump.

Silvers went to Rachel Maitlow in girls high jump, Danielle Splitter in the 100-metres, David Tsivian in boys high jump and to Ornstein in triple jump.

Steve Martinek vaulted his way to a bronze in the high jump, while Mike Dunn hopped and skipped to a bronze in triple jump.

The boys 4 x 100-metre relay team of Mark Saunders, Martinek, Dunn and Tsivian won a silver medal.

Among the 12-14 year-olds, Paul Coles won a gold medal in the 100-metre run, as did Richard Cohen in the 200-metres while Benji Beder finished third in high jump.

The boys 4 x 100-metre relay team of Cohen, Coles, Beder and Adam Dvorchik also captured a gold medal.

On the tennis court, Greg Judelman won a silver medal in the singles event for boys 15-16 years-old. He then teamed with Adam Reeves for a bronze in doubles action.

Jennifer Kaner and Haley Litowitz joined forces to win a silver in doubles action for girls between 15-16.

In other events, the girls softball team, competing in the 13-16 year-old category, won a gold medal.

Still with the younger set, the boys baseball squad, aged 12-14, finished second.

On the basketball court, the girls team went undefeated en route to a convincing 53-18 gold medal win versus Pittsburgh, while on the boys' side, the 12-14-year-olds defeated South Jersey 54-41 to win gold, reversing a preliminary round robin loss, girls basketball coach Sy Herling reports.

The older boys team, aged 15-16, took home a bronze.

The boys' 16-and under division provided the most exciting basketball action, Herling says. In the preliminary round, Toronto defeated Detroit 51-50 in overtime and then beat the eventual gold medal winner, South Jersey, 37-36 on a basket by Tsivian at the buzzer.

Unfortunately, the boys from north of the border lost to Pittsburgh 54-50 in a round robin matchup that went down to the wire and then, facing the boys from Pennsylvania in the semi-finals, lost 46-44 on a jump shot with three seconds left on the clock. Toronto's attempt to pull out a victory with a desperation shot with no time left bounced off the rim, Herling said.

The vast majority of members of the Toronto basketball team are products of the JCC's homegrown program. In addition to house leagues that are held on Sunday for boys and girls, aged 6-15, the JCC has a strong rep program that sees its teams compete with teams from other community centres and clubs throughout Ontario, Quebec and the Northeastern United States.

Eva Ain of the Toronto JCC Girls Maccabi basketball team gets ready to play some tough 'man-to-man' defence.

Players and parents interested in more information about JCC basketball programs should call Hedy Valler at 636-1880, ext. 221.

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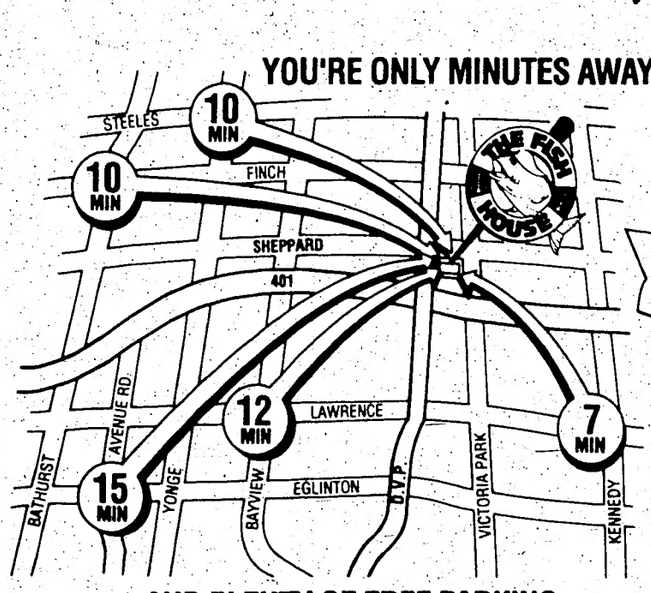

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Organizations and People

Attewell joins five hopefuls in race to represent Markham

ELECTION WATCH '93

By FRANCES KRAFT

TORONTO — Voters in the riding of Markham-Whitchurch-Stouffville, which was created five years ago in response to the population boom just north of Toronto, have six candidates to consider in the upcoming federal election. In addition to representatives of the Progressive Conservative, Liberal, New Democratic and Reform parties, Stephen Porter is running for the Natural Law Party and Chum Richardson is running as an independent.

The riding, which has 101,000 eligible voters, encompasses Markham, Unionville, Milliken Mills and Whitchurch-Stouffville. It consists of two sections, the first bounded by Yonge Street, Steeles Avenue, Highway 404 and Highway 7; the second by Steeles Avenue, Highway 404, the York-Durham Line and Davis Drive (the boundary between East Gwillimbury and Whitchurch-Stouffville).

Bill Attewell

Incumbent Bill Attewell, 61, a former businessman who has been an MP (Conservative) since 1984, was recently appointed parliamentary secretary to Prime Minister Kim Campbell. Having worked with her for five years, Attewell says that Campbell's media image as "elitist, arrogant and not a listener" is not true. "She genuinely does want to listen to people."

Jag Bhaduria

Attewell would like to see a majority Conservative government. "In a minority government, you get too much watered-down legislation. I strongly believe that the GST was necessary, but if we'd had a minority government, it would not have gone through. A minority government would have defeated the free trade agreement. I believe [the agreement] will be good in the long run."

Attewell would like to support the Middle East peace process by trying to increase Canada's trade with Israel. he doesn't foresee Canada giving financial aid per se.

"It's so important that the State of Israel survive," he told *The CJN*. Arms sales by Canada to the Middle East "should be controlled in terms of the type of country that receives such arms. If there's a peaceful and democratic leader, that's fine."

Attewell also spoke of the importance of immigration to Canada as a trading nation and as an aging nation. He is very concerned, however, about screening potential immigrants so that hardcore criminals do not enter the country.

He favors continuing investigation of Nazi war criminals "if there's evidence" and believes that they should be tried in their country of origin.

Attewell believes that racial harmony stems from "keeping in close contact with community leaders across the country." He feels that "by and large we've been able to deal with [groups promoting racial hatred]," although he suggested that "perhaps the penalties should be more severe."

Jag Bhaduria, a 53-year-old management consultant who received 23,000 votes in the 1988 election, says that people call him a "hard-headed Liberal who should have been in the Conservative camp." That's not true, he insists. Although Bhaduria doesn't always toe the party line, he firmly believes that Jean Chretien is a leader who will listen. "I intend

Jack Grant

to change their policies," Bhaduria said. "If there are 10 Jag Bhadurias, it will not be the same Liberal party."

Bhaduria, who founded the Canadian Council for Racial Harmony in 1973, believes that Canada's criminal laws have to be strengthened considerably in order to deter groups promoting racial hatred.

"So long as the face of the government — predominately white or Anglo-Saxon — doesn't change, we will be hammering on about racial and ethnic issues for the next 50 years," he said.

He feels that Canada has good immigration policies, but that they are

Joe Sherren

not being implemented properly. The refugee determination process is "a disaster," he said.

Bhaduria agrees with the other candidates interviewed that the economy and need for jobs are Canada's top priority. "Free trade will never create jobs. If NAFTA comes in, this country is doomed," he warned. He

[Cont'd. on page 25]

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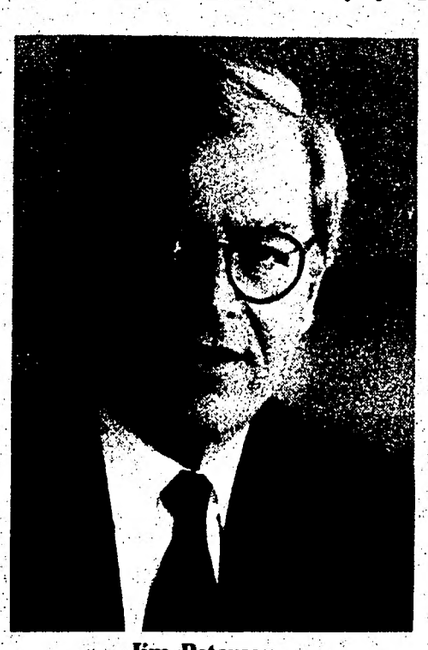
PC Oostrom returns to fight Grit Peterson in Willowdale

ELECTION WATCH '93

By RON CSILLAG



Jim Peterson

John Oostrom

TORONTO — For Jim Peterson and John Oostrom, it's deja vu all over again.

The two political veterans — both considered good friends of the Jewish community — are squaring off for the third time in the Toronto riding of Willowdale, and both are confident of victory in the Oct. 25 federal vote.

Liberal incumbent Peterson, who held the seat from 1980 to 1984 and won it again in 1988, will face Oostrom, who took Willowdale for the Tories from 1984 to 1988.

Challenges are also being mounted by New Democratic Party hopeful Mary Maron and Reform Party of Canada candidate Gerry Welbourne.

The see-saw history between Peterson and Oostrom saw Oostrom ride the Conservative landslide of 1984 by squeaking past Peterson with a narrow 362-vote margin, out of 52,000 ballots cast.

Mary Maron

Four years later, Peterson beat Oostrom by just 2,000 votes.

Willowdale's Jewish population is roughly 20,000 — about one-fifth of the total — making it the second largest "Jewish riding" in the country. It is bounded roughly by the two branches of the Don River, Steeles Avenue to the north and Highway 401 to the south.

With national polls showing the Liberals and Tories running neck and neck and with a former MP as an opponent, Peterson, a 52-year-old lawyer, knows he has his work cut out.

He's encountering a frustrated, cranky electorate, worried about job loss and a sick economy.

"People are seeing the end of a dream," the candidate told *The CJN*. "They're worried that economic awards will no longer be there for good behavior. They're seeing their kids, who have university degrees, unemployed. That colors everything."

With unemployment and the economy the way they are, for which Peterson blames the governing Tories, there are few Jewish-specific issues being brought up, he says.

Bringing Nazi war criminals to justice, despite the fact that there have been no convictions in four cases so far, is still relevant, he says.

The Liberals, Peterson states, prefer another route: stripping of citizenship, followed by extradition to the nation wanting to try a suspect. At-home trials can be frustrating and divisive; not even Israel was able to convict John Demjanjuk, he points out.

On the other hand, the Liberals "did nothing" about suspected war criminals throughout 16 years of power, "and we deserve to be criticized for it."

On immigration, Canada's "first priority" should be family reunification and clearing the backlog of refugee claims.

"We have to be prepared to judge our policy in terms of Canada's job needs and demographics. But we should never close our doors to genuine refugees."

Peterson says that since the 1970's, he's been fighting the Arab-led boycott of Israel and of companies doing business with Israel.

The Liberals "have developed a special friendship" with Israel that goes back to 1948. Peterson himself has been vice-chair of the Canada-Israel Parliamentary Friendship Group and chaired the Parliamentary Committee on Soviet Jewry. Rarely is there is a Jewish rally in Metro without him.

But during his term, Oostrom, 63, was also highly visible on the Jewish scene.

The Netherlands-born Tory, who joined the Dutch resistance during World War II, remains a forceful voice in calling for pro-Nazi publisher Ernst Zundel to be charged under hate laws and played a significant role in the Soviet Jewry movement.

Oostrom, who has spent the last five years working as a financial and immigration consultant, is quick with a defence of Conservative economic policies.

When the Tories formed the government in 1984, he says, they encountered an operational deficit, which they later turned into an operational surplus. Canada's debt, he points out, is the accumulation of interest on yearly deficits run up by the Liberals.

Gerry Welbourne

Voters in Willowdale "are cranky. They're against all politicians. We have to gain back their trust and confidence." He dismisses the Liberals as "all talk."

The problem with the Tories, he admits, is that they have not explained well controversial policies like free trade and the Good and Services Tax, which Oostrom supports "in principle."

The candidate has effusive praise

[Cont'd. on page 20]

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Organizations and People

Reform wants to cut the debt

[Cont'd. from page 19]

for the Jewish community.

"I've always admired how cohesive it is. Jews are the conscience of the world."

In the event of a Conservative minority government after Oct. 25, Oostrom feels the Tories can team up with the Reform Party, and such an alliance "can last for at least two years."

Don't tell that to Reform hopeful Welbourne.

A 55-year-old sales manager who lives in Newmarket, Welbourne blames the Tories, as well as the Liberals, for Canada's debt, the cutting of which is Reform's first priority.

Running almost solely on a debt-slashing platform, Welbourne says he's "absolutely floored" by the apathy riding residents are showing when it comes to the issue.

"By the end of this year, the combined federal and provincial debts will equal our Gross National Product," he contends. "We are bankrupt and no one seems to care. People are on cloud nine.

"The federal debt is absolutely disgusting. When the crash comes, and it will, the pain will be far greater than what we are advocating."

Reform is calling for the slashing of $19 billion in spending in the first year of a new government, with cuts to all programs, including Old Age Security and Unemployment Insurance.

"Then we can look at tax reductions," Welbourne says.

Reform would also disband the federal department of multiculturalism and have human rights bodies and other agencies take up the slack.

"We don't think governments should fund ethnic parades," he says, but pledges that anti-racism initiatives would be retained within the department of citizenship, while citizenship would be moved to the Secretary of State.

Welbourne says he has received "some flak" from B'nai Brith Canada for his party's stand on multiculturalism funding. "We've agreed to disagree," he says.

Reform has attracted racists and white supremacists, he concedes, but that's because "we're a young party. We're the only party who found them and kicked them out."

While lacking a stated foreign policy, Reform supports Israel, Welbourne notes.

Making her first stab at public office, NDP candidiate Maron, a homemaker, blames the media for making Premier Bob Rae "a scapegoat" and "manipulating" public opinion against the New Democrats.

A longtime citizen activist who lives in the riding, Maron is finding a lot of anger over jobs, the deficit and immigration.

"Older people are angry about immigration. They're saying no one helped them when they came to this country."

She's running on a platform that combines scrapping the NAFTA trade deal, the protection of health care and more investment in education, child care and pensions.

Hatemongers, she notes "are victims of a society that has had its social safety net slashed."

Maron says she's "generally sympathetic to the militancy of Jewish groups. The price of democracy is eternal vigilance."

Maron is president of the Willowdale provincial NDP riding association and tallies a long list of community involvement, including work with OXFAM.

Rounding out the field in Willowdale are Tom Salsberg running for the Green Party; Natural Law Party candidate Mike Dubinsky; Shelley Goldstein, the National party hopeful and Owen M. Smith, who's running as an independent.

Apple 'N' Spice's real nice at Sukkot time

APPLE 'N' SPICE RICE PUDDING

Rice pudding is always a favorite, especially with the addition of apples and maple syrup.

1½ cups water
Pinch salt
¾ cup short-grain rice, preferably Arborio
2 cups milk
1 cup half-and-half cream
¼ cup pure kosher maple syrup
2 tbsp brown sugar
2 egg yolks
1 tsp vanilla
½ cup raisins
1 to 2 apples
1 tsp lemon juice
cinnamon

In medium saucepan, bring water to boil. Add salt, then rice. Reduce heat and simmer, uncovered, for 10 to 12 min. or until water is absorbed. Stir in milk and bring to boil; reduce heat to low and simmer, uncovered, for 8 min., stirring occasionally. Discard any skin that forms on milk.

Lightly butter 8 cup shallow baking dish or 9-in. round cake pan. In medium bowl, whisk together cream maple syrup, brown sugar, egg yolk and vanilla. Stirring continuously, add about 1 cup hot rice mixture to egg mixture. Then, stirring continuously, return egg mixture to rice mixture in saucepan. Stir in raisins. Peel and coarsely grate apples to measure 1 cup; toss with lemon juice. Stir apples into rice; turn into prepared dish.

Set dish in larger pan and fill larger pan with simmering water to come halfway up sides. Bake in 350°F oven for 25 to 35 min. or until barely set, adding more water if necessary to maintain level. Dust pudding with cinnamon. Serve warm or chilled. Serves 6 to 8.

Firefighters at mall

TORONTO —To mark this year's Fire Prevention Week, firefighters from the North York Fire Department will be at Yorkdale Shopping Mall, the Bay Court, from Oct. 4 - 9.

Special features will include the Ronald McDonald Safety Show, Oct. 8 at 6:30 and Oct. 9 at 11 and 12; fire crews, genuine dalmatian fire dogs, and, firefighter Ron MacQueen hopes, an old fire truck. A fire stage show will be presented every day at 12, 3 and 7:30, except Oct. 9 at 1 and 3.

There will be free inspection and servicing of personal, multi-purpose fire extinguishers Oct 6, 7 and 8 from 6 to 8:30 and Oct. 9 from 11 until 5.

MacQueen adds that the intention is to have a crew — complete with truck — stationed outside the Bay Court doors whenever possible during the week, and the public will be welcome to tour the truck.

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Organizations and People

SUPER SUNDAY
Several of the 500 volunteers who participated in making Super Sunday a success. [Jay Brodbar photo]

New JNF shaliach Kadmiel says accord 'good option'

By BEN ROSE

Doron Kadmiel

TORONTO —Happy though he is with the accord between Israel and the Palestinians, the new Jewish National Fund (JNF) shaliach for Toronto is still embittered over the loss of many "good friends" in the fight to keep Israel safe.

Soon after taking up his duties in Toronto, Brig. Gen. Doron Kadmiel, 44, learned of the death of a friend, Lt. Col. David Elkud, who was in a coma for four years after being injured by terrorists in the Hebron area. Elkud was the most senior Israeli officer killed in the intifada.

Kadmiel, the highest ranking Israeli officer ever to be assigned to the Toronto post, served as chief artillery officer of the Israel Defence Forces in his last assignment.

"This is a good advance, a good step," Kadmiel said of the accord. "I wouldn't call it the last alternative, but it's a good option, a good opportunity taken in the right way by the leaders of Israel and the other leaders involved. It is a risky way, but the way of war is very risky too."

The new shaliach warned of dangers ahead for Israel despite the peace accord. "It will not be easy. We will suffer in the near future and in the longer term because of extremists in the Arab community."

Despite the opposition of some Israeli extremists, Kadmiel said the majority in Israel support the accord and the steps that will go along with it.

He described the agreement as a continuation of the Camp David Accord. "It is not more than that, and in some cases even less, but along with Camp David, it is the most significant development since the declaration of independence of Israel."

The peace agreement should spur tourism for Jews and non-Jews, Kadmiel said, and this was seconded by JNF executive director Ben Prossin who pointed out that the JNF megatour to Israel in 1994 has benefited from the development.

Besides tightening already close bonds with the local Jewish community, the new shaliach hopes to take some new initiatives with young people to spur their interest in building up Israel.

Kadmiel is the first JNF shaliach to be born after the State of Israel was established. He is here with his wife, Roni, also a Sabra, and their four children, Shachar, 14, a Grade 8 student at Bialik, twins Noam and Zafrir, age nine and daughter Ayelet, two.

Kibur captures golds, silvers at Canada Games in B.C.

VANCOUVER — Joseph Kibur, the Ethiopian-born distance runner who captured three gold medals at the Maccabiah Games in Israel last July, won gold and silver medals at the Canada Games held recently in Kamloops, B.C.

He captured the gold in the men's 5,000-metre race and the silver in the 10,000 metres.

His success in Kamloops came two days before his 21st birthday and he was given a rousing party by fellow athletes.

Kibur's next big race is set for Nov. 28 in Vancouver when he will compete in the Canadian Cross-Country National Championships.

A member of the thousands-year old Jewish community in Ethiopia, Kibur and his family moved first to Montreal and then to Toronto. He now attends Simon Fraser University in suburban Burnaby. Kibur wore a silver Star of David necklace while competing at the Canada Games.

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Organizations and People

Battle of heavyweights in Don Valley West

ELECTION WATCH '93

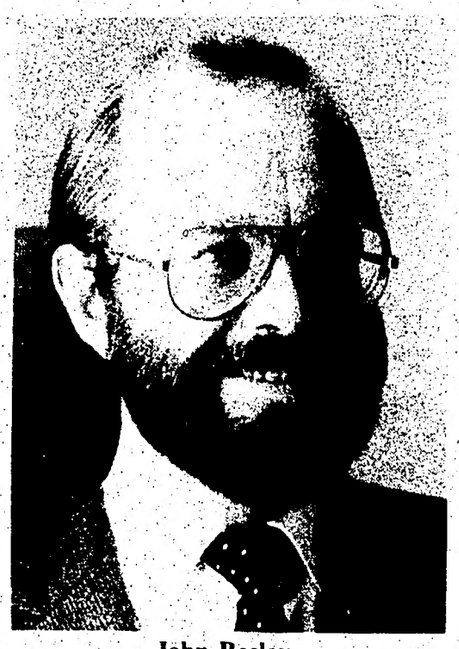
By BEN ROSE

John Godfrey

TORONTO — An extremely interesting race is shaping up in Don Valley West where heavyweight candidates of the two major parties are being opposed by a 27-year-old newcomer for the Reform Party.

John Bosley, former speaker of the House of Commons and chair of the standing committee on External Affairs and International Trade in the last Parliament, is the Progressive Conservative party candidate, while John Godfrey, former editor of *The Financial Post* and former president of University of King's College, is the Liberal party standard bearer.

Julian Pope, a stockbroker, the young Reform party challenger, has interesting political antecedents. His great-great-grandfather, William Henry Pope, was the Father of Confederation for Prince Edward Island; his great-grandfather, Joseph Pope, was the first under-secretary of External Affairs for Sir John A. MacDonald, and his grandfather, Lt. Col. Maurice Pope was Canadian ambassador to Spain and Belgium. The candidate's brother, Alan Pope, was an unsuccessful candidate for the Tories in Spadina in 1979.



John Bosley

The New Democratic party had not nominated anyone when this story went to press, but *The CJN* will run a story on that candidate at a later date.

Bosley won the 1988 election in Don Valley West with a comfortable majority, but he concedes that it is a much tighter race this time. This large riding in eastern Metro includes Leaside, Thorncliffe Park, Bayview-York Mills, Hoggs Hollow and the Bridle Path. Its Jewish population represents about nine per cent of the vote.

Aside from its colorful candidates (Pope left the Liberal party to run as a Reformer), Don Valley West is of interest because the party standard bearers have such diverse views on the possible complexion of the new government after Oct. 25.

Bosley says the polls predict a minority government by his party and suggests that any coalition government is a "scary proposition" because it implies that a regional party such as Reform or Bloc Quebecois entering the coaltion will demand expensive concessions. He also recalls that a national minority government of 1972-74, made up of Liberals and New Democrats, spent more money than any government in the history of Canada.

On the other hand, Liberal Godfrey predicts a majority government victory by his party, because the Bloc Quebecois will cut so heavily into the Tory strength in Quebec, the "collapse" of the NDP, and the draining away of traditional Tory votes by the Reform party in Ontario. He also believes that neither a Liberal nor Tory minority government would enter into any deal with the Bloc Quebecois. He describes any coalition government situation following Oct. 25 as a "complicated waltz."

Meanwhile, Reformer Pope, predicting a Tory minority government, sees only benefits, not danger, in a minority situation, declaring that minority governments act more responsibly on behalf of their constituents. He told *The CJN* that he sees the possibility of a Tory-Reform coalition after the election.

While both Bosley and Godfrey, on behalf of the two major parties believe that Canada should do what is necessary to support the peace process in the Middle East, Pope, for the Reform party, says he does not consider the matter will be a "burning question" in the election campaign.

Julian Pope

On the question of hate literature, both the Liberal and Conservative candidates pointed to the difficulty of drawing up effective legislation that is acceptable to the courts and compatible with free speech, and to the danger of publicity for the hatemongers. On this subject, the Reform candidate said TV ads against intolerant attitudes are effective and he would use this approach.

Overhaul immigration

Pope does not think any further government money should be spent on the prosecution of war criminals, stating there are too many other priorities.

While Godfrey and Bosley, on behalf of the Liberals and Conservatives, respectively, approve the present levels of immigration, Reformer Pope calls for a thorough overhaul of immigration procedures, stating that resentment against abuse of the system runs deep in the voters he speaks to.

Though there were abuses, Bosley said his government has tightened up the procedures and all three candidates said Canada's gates should stay open for legitimate refugees.

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Organizations and People

Aish HaTorah Centre opens

By CYNTHIA GASNER

TORONTO — As the new year dawned, a new Aish HaTorah Centre opened in Thornhill in the Promenade Mall.

"Over the past year and a half, many Aish HaTorah students living in Thornhill came to the Aish staff and said that there is a tremendous need for more Jewish education opportunities," says Rabbi Mitch Mandel.

Rabbi Mandel and Rabbi Nechemiah Coopersmith are the directors of the new centre. Both studied and received rabbinic ordination at Aish HaTorah College of Jewish Studies Jerusalem.

Taking up the challenge, for the past year, Aish staff and students initiated classes and programs in the Thornhill area which were held in private homes. Space was rented at a public school for Sabbath services which were designed to make children and adults — whether veterans or novices in Jewish prayer — feel comfortable, says Rabbi Mandel.

"People who attend our classes and services have enjoyed an atmosphere of warmth and respect."

The new Aish HaTorah Centre features a wide variety of stimulating and innovative lectures and seminars, notes Rabbi Coopersmith. There will be special programs for singles and with the large number of young families in the Thornhill area, there will be comprehensive seminars on parenting.

"The vision of the new centre is to create a community of like-minded Jews — people who care about Jews and who want to share with others, whether through teaching or by modeling the values that the Jewish people have brought to the world."

Rabbi Mandel and his wife Leora have been with Aish HaTorah Toronto since its inception in 1981. Leora tutors Aish students in Hebrew, Jewish law and texts. "We are very excited about opening up in an area where there are so many people expressing such a sincere desire to learn and to gain a deeper understanding and appreciation of their heritage," says Rabbi Mandel.

Rabbi Coopersmith and his wife Dina recently joined Aish HaTorah Toronto. Previously, they were at Aish HaTorah Jerusalem where Rabbi Coopersmith taught Jewish philosophy.

Dina taught for the Aleynu Program in the Old City of Jerusalem. She will be teaching Jewish philosophy for the Aish HaTorah Women's Program of Toronto and will be an instructor at the Ulpanat Orot Girls School.

"Our learning program has something, I think, for every inquiring Jewish mind," says Rabbi Coopersmith. "Aish has a reputation for offering the best in innovative and thought provoking courses in Judaism. And, we try to deal with the issues people want to talk about."

He noted that this fall, along with programs in parenting, there will be "spirituality and soul, textual learning, and the famous Discovery Seminar will be coming in the beginning of November."

From a few hundred participants in the first year of operation, more than 4,000 people attended Aish HaTorah programs last year. Among these are more than 150 volunteers. One of the reasons for the phenomenal growth, says Rabbi Mandel, "is Aish's unique approach to presenting Jewish ritual and knowledge as relevant wisdom for life, applicable to any Jew no matter what their level of observance, all presented in a non-judgemental manner."

Aish's services are offered at three other locations: The Uptown Shul at Bathurst and Wilson, The Village Shul at Bathurst and Eglinton, and The Country Shul at Bathurst and Carville in Richmond Hill.

The new Aish HaTorah Centre in Thornhill is located in Suite 303 of the Promenade Mall. Aish offers Sabbath services (there is a private side entrance directly south of the main entrance), and programs for all levels of interests.

If you would like more information about Aish HaTorah's new centre, its other affiliates, or to receive the fall calendar, call (416) 636-7530.

Correction

TORONTO —*Catskills on Broadway* will be performed at Massey Hall, Nov. 13 to 18, including two matinees.

Bob Benia and Michael Lyons are the producers of the show, while Benia and Howard Szigeti were producers of *Unique Lives and Experiences* at Roy Thomson Hall.

It is performer Dick Capri, not Freddie Roman, who tells a joke about being taken on the show so it wouldn't have any union problems.

Garlic's real great for health, cooking

TORONTO — Get a whiff of this — believe it or not, garlic is part of the lily family.

The bulbous plant of Allium Sativum is known as the "camphor of the poor" in Europe where it has been used for centuries for everything from cooking to keeping away the vampires. Garlic was also used to treat battlefield wounds and snakebites, to cure leprosy and baldness, and to ward off infectious diseases like flu or plague.

Some of the growing success of garlic in Canada can be attributed to the man who has become known as Canada's Garlic King, Sam Geraci, the owner of Derlea Brand Foods Inc. In the early '80s, Geraci, who is in his mid 30s, began his business with $20,000 in start-up capital and his family's recipe for garlic spread. He has since built it to a $3-million company.

Derlea has numerous products on the market and the company is continuously adding new ones, including chopped garlic, pickled garlic and minced garlic. Recently, Derlea received COR kashruth certification from the Kashruth Council of Toronto on eight products and Geraci says more will soon be available.

Operating from a plant in Pickering, Geraci believes he has 80 percent of the retail market for prepared garlic and more than 50 per cent of the institutional business. Derlea now sells to the U.S. market.

While long touted as the healer of many ailments, recent research has found some truth behind the tales of garlic's goodness. Derlea marketing and sales manager Ronald Foster says researchers have found that garlic may reduce the risk of cancer, lower cholesterol and help with high blood pressure and heart disease. The odoriferous bulb may drive your friends away, but nutritionists say that it's gentle penetrating action helps loosen tight muscles and helps those with arthritis.

Eat parsley

According to the World Congress on the Health Significance of Garlic and Garlic Constituents, one clove a day should do the trick. The good news is, garlic doesn't have to stink to be good for you. You can cook it until the smell is gone.

And for those who like to chew garlic, you can neutralize or minimize breath odor by eating parsley or cloves. Garlic also comes in pill and powder forms, extracts and oil capsules. And now, treated garlic has appeared on the shelves claiming to eliminate garlic breath within one hour.

It's great to eat garlic for the many emerging health reasons, but for most of us, it's just great tasting. Everything else is a bonus. — C.G.

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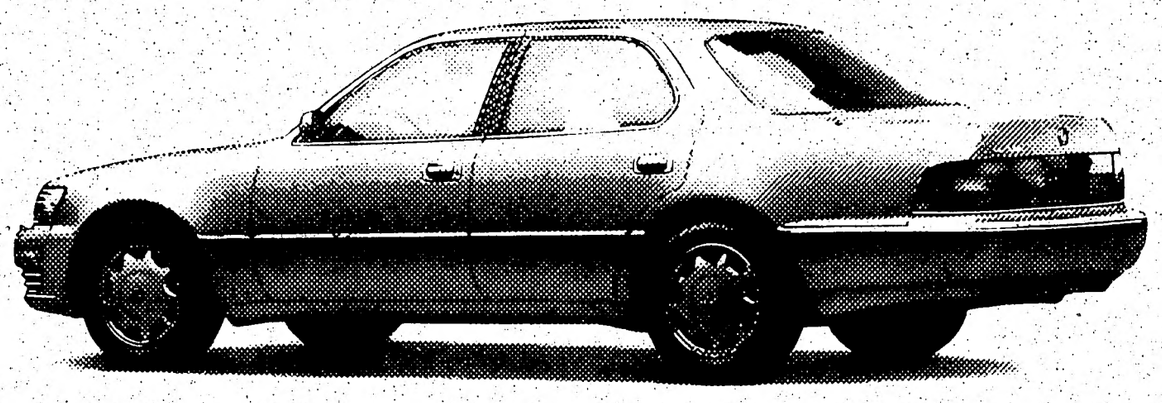

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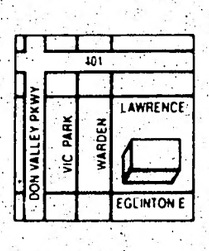

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Sunlike
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Cooked or Smoked
TURKEY BREAST
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Large Size
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Large Size
.99 lb. / 2.18 kg.

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450 g. Box
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BUTTER
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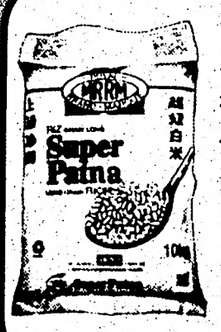

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10 kg. Bag
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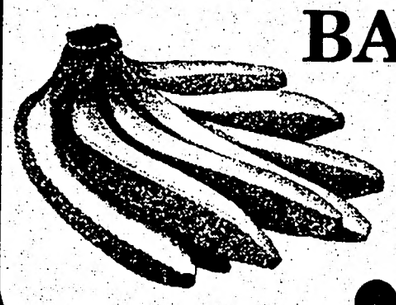

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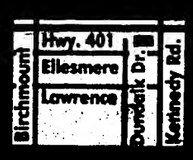

850 Ellesmere at Kennedy

4750 Dufferin at Supertest (South of Steeles)

NDP's Grant involved in trade

[Cont'd. from page 18]

favors government loans to small businesses to create jobs on a small scale "right across the country."

NDP candidate Jack Grant, a Unionville resident for two decades, is a businessman in his late 60s. Through one of his businesses, he has been involved in international trade.

He was a founding member of the NDP and now sits on the party's small business and environment committees. He was a federal candidate in 1968 in York North.

A minority government in Canada would be a very positive thing, Grant said, because it would be more "responsive to the people."

Not surprisingly, Grant emphasized the need to improve Canada's economic situation.

He believes that "one more Conservative government" would lead to an economic situation similar to that of pre-war Germany including "a total polarization of the people ready for a pseudo-messiah."

Grant, who is Jewish, does not advocate legislation against verbal or written hate thoughts. "We do have very strong laws against doing things that lead to action, but I think there's a right to lie. There's no law that says people must tell the truth."

To combat hate propaganda, Grant feels the way to fight it is "with some kind of truth response." He believes that previous governmental economic policies have been "a great breeding ground for viciousness."

The NDP would cut "a lot of stupid military spending," he said, and would create a national investment fund "to cure a lot of the infrastructure problems.

"We didn't have the sense of squirrels [who hoard food for the winter], so the Conservative government ran deficits at the time of prosperity, and now they're running bigger deficits," he said.

Grant is also critical of Canada's foreign aid program, which he says is "totally inadequate and going down every year. We need not only more foreign aid but more intelligent foreign aid," some of which he says is directed at Canadian companies in foreign countries.

He is in favor of Canada giving financial aid to non-governmental organizations in Israel towards improving conditions in Gaza and the West Bank. He is totally opposed to Canada selling arms to Middle Eastern countries.

Canada should be prepared to provide a haven for refugees, he said, although "no one can ever be satisfied with the refugee determination process. Unless we're going to have a bureaucracy that's mammoth, how can we ever really determine whether there was a threat to that individual?"

Grant thinks it is "too late" and possibly impractical to continue pursuing Nazi war criminals, although he recognizes the severity of the crimes. "I don't like to support anything the prime minister does, because I think she's something of a flake," he said. "I'm not a great believer in vengeance." He feels it would be more constructive to educate people to respect others.

Reform party candidate Joe Sherren, 47, is a newcomer to politics. Disillusioned with the current government to the point where he was considering leaving the country, he decided that the Reform party could make a difference when he heard a speech by Preston Manning.

One of the differences of the Reform party, Sherren explained, is that Reform MPs are encouraged to vote according to the opinions of their constituents. "In traditional parties, if you vote against the party line, you're punished," he said.

He notes, however, that the Reform party "is staying away from supporting any special interest group. We're trying to do what's right for you as a Canadian, not for you as a female Canadian or a Jewish Canadian or [any kind of] hyphenated Canadian.

"We have to preserve and protect multiculturalism," Sherren said, explaining that that doesn't mean it's up to the government "to preserve your culture. I have to make sure it's protected so that you can preserve it." He does not favor supporting multiculturalism financially, but rather by "making sure we're all free to celebrate [our own cultures]."

He believes that current multicultural and immigration policies have promoted racism and resentment by making certain groups feel that others are more favored and by not adequately screening immigrants. Allowing criminals to enter the country has tarnished the reputation of law-abiding immigrants who share the same cultural or ethnic background.

Nonetheless, Sherren said, "We have to promote immigration from all countries, all cultures, all the time. We've got a large land mass. We can grow. In the long term, immigration is good for us and good for the country."

He also feels it's necessary to "keep a light in the window for true refugees, and there are true refugees." He feels that international cooperation would help distinguish legitimate refugees.

People of all cultures should be free to use the language of their choice in their business dealings, Sherren believes. The Reform position is that English should be the working language of the provinces who want that, he said.

Sherren worked in Quebec in the mid-'60s, and was fluently bilingual. He doesn't believe that the people of Quebec want to separate from Canada.

Sherren believes that the best option for Canada is a minority government with the Reform party to influence policy toward responsible spending and just laws. "What we have now is not a democracy," he said. "We have an elected dictatorship."

Israel Bonds executive returns to her roots

TORONTO — History has turned full circle for Barbara Cappe-Jacobs.

Twenty-one years ago, at the age of 25, she made Jewish organizational history by becoming the youngest Women's Division Executive Director of any Israel Bond office in North America. Today, Barbara's back, not as a paid professional, but as chair of the division she once ran.

On October 5, the Canadian Bond office is sponsoring a party to welcome Barara's return.

By returning to her roots, Cappe-Jacobs hopes to resurrect the spirit of the 70s that motivated the women's division to raise so much money.

"We brought in millions each year," she said. "During my five year tenure, we aligned bonds with all the major women's organizations and many of the synagogue sisterhoods."

However, two decades later, attitudes have changed. Younger Jewish women, according to Cappe-Jacobs are more reluctant to join organizations because "they're either working or involved with non-communal activities."

So, Cappe-Jacobs is attempting to reach them through their mothers, by going after the daughters and daughters-in-law of those who are still active.

She promises not only renewed alliances with other women's groups but an events calendar loaded with contemporary programs. They start November 3, when Nella Yaacobi, the wife of Israel's ambassador to the United Nations will be the guest speaker at a sponsor luncheon.

Now that peace is the password of the Middle East, Cappe-Jacobs wants women to know how much Israel still needs bonds dollars.

"Buying bonds is even more important today because the cost of peace is going to be very high," she stressed.

Cappe-Jacobs, a real estate saleswoman, who is also active with the Canadian Council of Christians & Jews, is counting on something more powerful than Middle East diplomatic developments to overcome the fundraising obstacles before her. Her goal is restoring the sense of belonging and purpose that once permeated the women's division.

"It was like a sorority. Many of the women, with whom I worked are coming back with me."

For further information, please call Howard English at 889-1300.

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Salary commensurate with training and experience. Applicants should submit current resume along with names of three references prior to October 6, 1993 to: Search Committee, Beit Halochem Canada, 2145 Avenue Road, #300, Toronto, Ont. M5M 4B2. No calls please!

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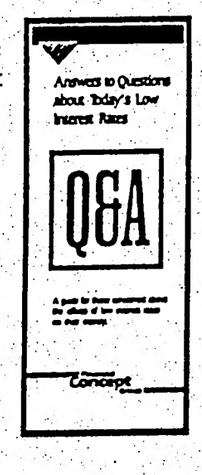

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ON FRIDAY, OCTOBER 22ND HOW ABOUT TURNING FRIDAY NIGHT INTO SHABBOS?

Beth Avraham Yoseph of Toronto Congregation in conjunction with the National Jewish Outreach Program is putting together a real Shabbos meal created especially for people who want to know more about Shabbos. Complete with all the rituals. The ones some remember from their parents and grandparents. The ones that Jews have celebrated for thousands of years. There's going to be lots of singing. Maybe some dancing. A lot of questions. A lot of answers. And plenty of Shabbos spirit.

If you, or someone you know, is curious about Shabbos, join hundreds of curious residents who for the first time in years are going to usher in the Shabbos on October 22, in the same way their ancestors have ushered it in for centuries.

COME AND BRING A FRIEND OR NEIGHBOR TO:
"THE SHABBOS FOR PEOPLE WHO WANT TO KNOW MORE"

FRIDAY, OCTOBER 22, 1993 AT 6:45 P.M.
BETH AVRAHAM YOSEPH
OF TORONTO CONGREGATION
613 CLARK AVENUE WEST
THORNHILL, ONTARIO
PLEASE CALL THE SYNAGOGUE OFFICE FOR MORE INFORMATION AFTER ROSH HASHANAH

Photos By Arnold

Arnold Machtinger
905-881-6372

Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

Due to Shemini Atzeret and Simchat Torah, the deadline for What's New and About People for the Oct. 21 issue has been set forward to Monday, Oct. 4. After that, the deadlines return to regular schedule of Thursday, two weeks prior to publication date (i.e. Thursday, Oct. 14, is deadline for the Oct. 28 issue). I am at my desk on deadline days only to receive your calls and sort my mail. The phone number is 422-2331, fax number is 424-1886.

Friday, Oct. 1

HASHOMER HATZAIR OPENING

Hashomer Hatzair youth movement begins another fun-filled and educational year with a festive Sukkot celebration. Youth ranging in age from 9-16 are welcome to join and participate in Jewish and Israel-related activities. The time is 8 p.m. at Charles H. Best Middle School, 285 Wilmington Ave. For more information, call the office, 736-1339.

Sunday, Oct. 3

HABONIM BREAKFAST CLUB

Congregation Habonim's Breakfast Club invites you to the opening meeting, A Symposium on Anti-Semitism: What Can We Do About It. Panelists are **Sabina Citron** of the Canadian Holocaust Remembrance Association, **Bernie Farber** of the Canadian Jewish Congress, and **Sol Littman** of the Simon Wiesenthal Center. It will take place 10 a.m. at Beth Habonim, 5 Glen Park Ave. (Bathurst-Glencairn). Breakfast and lecture $6 per person.

JUDAIC NEEDLEWORK WORKSHOP

Members and artists of the Pomegranate Guild of Judaic Needlework invite the public for demonstrations of techniques in crochet, basketry, bobbin lace, beading, quilting and other handiwork. Learn how these techniques can be used in making chuppot, mezzuzot covers, challah covers, and other works to beautify the Jewish home. It all takes place at 8 p.m. at Shaarei Shomayim Congregation. The workshop is part of an on-going exhibit of Judaic textiles titled For Splendor And For Beauty on view at Shaarei Shomayim until Oct. 28.

JEWISH STORYTELLING

A storytelling gathering for adults taking place 7:30 p.m. at Beth Habonim, 5 Glen Park Ave. (Bathurst-Glencairn), is open to everyone who wishes to tell or listen to good Jewish stories. The storytelling may be held in the sukkah, depending on the weather. Host is **Alec Gelcer**. Suggested donation at the door $3. For more information, call 699-8914.

CONGREGATION KESHET SHALOM

Congregation Keshet Shalom, which meets the needs of Toronto's lesbian and gay Jewish community, is holding ita annual general meeting from 3-6 p.m. in the Wallin Lounge, Jewish Community Centre Bloor Y branch, 750 Spadina Ave. For up-to-date information, call the Rainbow Line, 925-1408.

ELECTION '93

Shaarei Shomayim Brotherhood breakfast meeting presents Election '93 St. Paul's riding. Hear and question your candidates — **Isabel Basset**, Progressive Conservative; **Barry Campbell**, Liberal; **David Jacobs**, NDP; and **Paul Chaplin** Reform Party. Services at 8 a.m., program at 9.

Monday, Oct. 4

SUKKAH PARTY FOR WOMEN

The Women's Study Program of Ohr Somayach, Thornhill, is hosting a sukkah party for women only at 8:30 p.m. at the BAYT sukkah, 613 Clark Ave. W., Thornhill. There will be singing, dancing, entertainment and light refreshment. Bring your friends and enjoy! For further information, call Ohr Somayach, 886-5730.

Wednesday, Oct. 6

ABOUT CHILDREN'S ASTHMA

Dr. Malcom Sears, world-recognized expert in the field of children's asthma, is the featured speaker at an education breakfast sponsored by the Asthma Society of Canada. Sears, professor of medicine at McMaster University and head of respiratory services at St. Jospeh's Hospital, is currently involved in an international study of asthma and allergies in childhood. Breakfast is at 7:30 a.m. at the Sheraton Centre, 123 Queen St. W. Tickets are $25 and may be obtained from the Asthma Society office, 787-4050.

And What Else Is New...

BETH TZEDEC ADULT EDUCATION

Beth Tzedec Congregation's adult education program is presenting a year-round Wednesday night series of lectures and programs led by **Rabbi Baruch Frydman-Kohl**, beginning Oct. 20, at 8 p.m. The subject for the first series is Conservative Judaism: Is There a Middle Path or Road?

CHARITY CASINO

Deal yourself in for fun and games at the Kitchener-Waterloo Hebrew Day School Charity Casino Saturday, Oct. 9, through to Monday, Oct. 11, noon to 4 p.m at Lulu's Entertainment and Concert Club, 4263 King St. E., Kitchener. This exciting event, run by volunteers, will raise funds for the education of the school's students. For further information, call **Mark Grossman**, (519) 578-9010, ext. 231, or **Simon Adler**, (519) 744-3331.

NURSING CLINIC DAY

Baycrest Centre's 10th annual Nursing Clinic Day takes place Friday, Oct. 22, 8:30 a.m. to 4 p.m. at the Wagman Centre, 55 Ameer Ave. This program will be of value to registered nurses, registered nursing assistants and health care aides involved in caring for the elderly and their families. For fee and registration details, call 789-5131, ext. 2365.

GENERATION TO GENERATION TOUR

The Generation to Generation Subcommittee of the Holocaust Remembrance Committee of the Jewish Federation of Greater Toronto announces an upcoming trip to visit the U.S. Holocaust Memorial Museum, Washington, D.C., Sunday, Oct. 17, and Monday, Oct. 18. This trip is only open to children of Holocaust survivors. Price is $450 Canadian including flight and double occupancy accommodation at Washington Hilton Towers (for single occupancy add $75).

An orientation meeting is scheduled Tuesday, Oct. 12, for 8 p.m. at the Lipa Green Building, 4th floor. For information and registration details, call 635-2883, ext. 153.

YUK YUK'S AT SHAAR SHALOM

Yuk Yuk's is coming to Shaar Shalom! Enjoy an evening of laughs, fun, light refreshments and lots of door prizes Saturday, Oct. 23, 8:30 p.m. at the synagogue, 2 Simonston Blvd., Thornhill. Event is sponsored by Shaar Shalom Sisterhood. Tickets are $18 in advance, $20 at the door. Call the shul office, 889-4975, or **Penny**, 889-9444.

VENDORS WANTED

Emunah Women of Toronto invites vendors to apply for space at its upcoming Shopping Spree, Sunday, Nov. 21, at Lawrence Square. For application form and more information, call **Alvina**, 635-7984, or **Ruth**, 635-9847.

FREE HEBREW CREDIT COURSES

Free OAC credit courses offered by North York Board of Education in Hebrew begin in September at Earl Haig Secondary School. For information, call 449-9677.

ANNUAL OUTLOOK BANQUET

The Toronto *Outlook* (Magazine) Committee's annual Outlook Banquet takes place Saturday, Oct. 16, 6:30 p.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Program includes a Jewish-black dialogue on racism today entitled *Show Boat* — No Boat!, with panelists **Naomi Binder Wall** and **Beverly Bain** of the National Action Committee on Status of Women. Soprano **Denise Williams** will perform Jewish and black folk music. Tickets are $15 for entire evening, $5 for panel and entertainment only. For reservations, call 767-8296 or 789-5502.

B'NAI BRITH IN MISSISSAUGA

B'nai Brith is establishing a lodge to service the regions of Halton and Peel. Prospective members met at the Peel Board of Education Building recently to learn about the various facets of the organization and how they could become involved. **Joyce Aster** is the B'nai Brith Halton/Peel area co-ordinator. For information, call 678-9691.

CHAPLAINCY SERVICES

Wanted: volunteers, listeners, talkers, huggers, readers, players. Make the most wanted list, call Chaplaincy Services co-ordinator **Toby Maskowitz**, 638-7800, ext. 287.

CHAMPAGNE EVENING

The staff of the Bernard Betel Centre for Creative Living invites you to a Champagne Evening Sunday, Oct. 24, 6 p.m. at the Dynasty Star Restaurant, 1600 Steeles Ave. W., featuring a Las Vegas show, dinner, auction, dancing to a live band, door prize. This fundraising event is co-sponsored by the restaurant. Tickets are $30 ($10 tax receipt) Call 225-2112 to reserve.

TEL-AIDE JEWISH DISTRESS LINE

Sensitive visitors are available to listen to you at Tel-Aide: the Jewish Distress Line, 636-9610. Lonely? Did a relationship just break up? Trouble at work? Is something else bothering you? "We would be happy to spend time with you on the phone," says **Ray**, a Tel-Aide volunteer listener. All Tel-Aide volunteer listeners have taken an extensive training course and are well qualified to listen. Tel-Aide is sponsored by the Jewish Federation of Greater Toronto.

JF&CS GROUPS

Jewish Family & Child Service is offering the following groups. One Marriage: Two Religions (for engaged/married couples from different religions, begins in October); You and Your Aging Parents — The Sandwich Generation, begins Oct. 20; For Women Only (a group for women to explore self-esteem, communication, relationships and time management, begins Oct. 19). For more information concerning fees and registration, call **Pat Lieberman**, 638-7800.

LIBRARY KICKOFF

Any school-age child can win one of 97 pairs of tickets to the Toronto Argonaut's Oct. 17 home game. To enter, bring your library card to any Metropolitan Toronto Public Library from now until Oct. 13. If you don't have a card, sign up for one and then you can enter. There's a world of wonder at your public library. So don't fumble, use your library card!

SEPARATION AND DIVORCE

North York Women's Centre, 201 Caribou Rd., is presenting a series on Separation and Divorce facilitated by social worker **Randi Young**. Course starts Monday, Oct. 18, for six weeks, 7:30-9:30 p.m. Fee is $33. To register, call 781-0479.

VOLUNTEER OPPORTUNITIES

Here's a list of some of the many volunteer positions available through the Volunteer Centre-North York. Call 481-6194.

The Bernard Betel Centre for Creative Living is seeking people with an outgoing personality to renew and research new advertising for its publication. Marketing experience would be helpful but not essential.

Also, an outreach worker with excellent communication skills, professional telephone manner

[Cont'd. on page 27]

SURVIVOR SPEAKERS

Pictured above are survivor speakers of the Holocaust Remembrance Committee visiting the U.S. Holocaust Memorial Museum in Washington, D.C. Front row (from left) are Pnina Spetgang, director of the Holocaust Education and Memorial Centre of Toronto; Max Eisen; Anita Eckstein; and Magda Schuller. Back row (from left) are Nechemia Wurman; Robert Engel; and Eleanor Getzler, chair of the Holocaust Remembrance Committee of the Jewish Federation of Greater Toronto.

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The Best Prices
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RAIN COATS
Reg. ~~$120~~ NOW $85.

WIN ONE OF FOUR $250 GIFT CERTIFICATES NO PURCHASE NECESSARY

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BRAND NAME CLOTHING AT
DISCOUNT PRICES FOR MEN & BOYS
Lawrence Plaza
(Bathurst & Lawrence) 782-8137

Organizations and People

What's New

[Cont'd. from page 26]

and ability to write legible reports is needed to contact companies about provincial program eligibility. This public relations position with Jewish Vocational Service takes place in the Dufferin/Lawrence area for about 3-6 hours per week.

Some North York schools are seeking library assistants. These volunteer positions include filing, repairing books, reshelving books, checking in books, doing overdue follow-up, telephone contact and working with students. This would be during school hours and during the school term. Accuracy is essential and excellent English skills are required for most jobs.

BETH TZEDEC SISTERHOOD

You are invited to the Beth Tzedec Sisterhood opening meeting Wednesday, Oct. 13, when guest speaker **Selma Sage**, humanities professor at York University, will speak on the topic An Oath To Remember It All: Musings on a Journey to Warsaw. Dinner is at 7 p.m. in the Paul and Ted Orenstein Mezzanine Hall. Everyone is welcome. Sisterhood members $20, guests $25. RSVP by Tuesday, Oct. 5, to the shul office, 781-3511.

HEBREW MADE EASY

Hebrew is not as hard as you think, especially with a dynamic teacher like **Yael Lev** who makes the learning process fun and easy. Here are some Hebrew courses beginning this fall:

Hebrew for Parents. The fifth year of Hebrew classes designed especially for parents who have children in day schools. Four levels (beginners to advanced) will be available mornings or afternoons at Associated Hebrew School (Neptune branch) and Beth Tikvah Synagogue.

Keep Up Your Hebrew. Evening classes for advanced level Mondays at Shaarei Shomayim Congregation and intermediate level Thursdays at the Jewish Community Centre North Y branch.

All classes start the week of Oct. 11 and Oct. 18. Space is limited, so call early. For more information and to register, call **Yael**, 225-6151.

JAKE'S WOMEN

D. Lou Harris Chapter of Akim, in support of the mentally handicapped youth of Israel, is presenting *Jake's Women*, starring **Richard Kline**, Wednesday, Oct. 20, at Stage West. Meet at Shaarei Shomayim parking lot. Bus leaves at 10 a.m. sharp. Price of $45 includes buffet luncheon. Deadline for reservations is Oct. 4. Call **Hilda Green**, 782-0923.

for seniors

Aluma Canadian Israeli Club meets 7 p.m. Wednesdays at 15 Hove St. (B'nai Brith Building). On Oct. 6 there will be an Israeli movie. For information, phone 783-9453 or 635-5604.

Shaarei Shomayim Friendship Club is planning a Florida trip. Ongoing programs include Stretch and Strengthen, Fitness and Line Dancing. For information on all activities and trips, call **Lena**, 785-5773 or **Ruth**, 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield**, 787-1526.

At the **Wagman Centre** there's a social afternoon Sunday, Oct. 3, 2:30-3:30, and the Oct. 5 evening program features **Cantor Feldman**, 7:30-8:30.

Earl Bales Seniors' Club happenings: Saturday dance Oct. 2, 7-10 p.m. (members free, non-members $1); Grand Bazaar Sunday, Oct. 10, 10 a.m. to 4 p.m.; Buffalo trip, Oct. 14 ($20); general election meeting Monday, Oct. 18, from 1-4 p.m.; North York Board of Education programs in bridge, fitness, line dancing and yoga. For information on all activities, call the club office, 395-7881.

North York Senior Centre, 21 Hendon Ave., is offering two Health and Wellness sessions through to the end of November with registered nurse **Luz Bonnin**, one Mondays, 9:30-10:30 a.m. and one Wednesdays, 11 a.m. to noon. The Oct. 4 and Oct. 6 sessions deal with Aging:What is Normal? For registration, call **Anita**, 733-4111.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. Phone number is 225-2112.

A Simchat Torah luncheon with the Flying Bulgar-Klezmer Band is arranged Wednesday, Oct. 13, at noon. Members $7, non-members $10, concert only $3 (1:30 p.m.). Tickets available at the information desk.

A reminder that the Lifelong Learning Institute's music appreciation course, Beethoven and More, with pianist/lecturer **Mildred Bennett**, runs Mondays, 1-3 p.m., Oct. 4-Nov. 29. No charge for North York seniors 60 plus and members. For more information, call **Bookie Kwart**, 225-2112.

Etrog, an Israeli cultural club for Hebrew speaking adults which meets 7 p.m. Wednesdays, is celebrating its fourth anniversary Oct. 13 with a dinner and dance with singer **Boris Neiman** and others. Tickets are $16 members, $18 non-members. For more information, call **Anna**, 225-2112.

The movie, *An Affair to Remember*, will be screened Sunday, Oct. 3, 2:30 p.m. Members free, non-members $1.

Also Sunday, Oct. 3, there's a dance with music by the Creative Band, 7:30-10:30 p.m. Members $3.50, non-members .

Lenka Lichtenberg will entertain at the Wednesday afternoon social Oct. 6, at 1:30. Members $3, non-members $4.

at the JCC

Senior Adult Services at the Jewish Community Centre North Y branch learning experiences program is featuring **Anna Bloom** of B'nai Brith Women of Canada who will present Dolls for Democracy. These are miniature models which bring world personalities to life. The date is Tuesday, Oct. 5, 1 p.m. in Room 203. For more information, call **Yvonne Martell**, 636-1880, ext. 259.

Programs starting in October at the North Y branch: Current Events, begins Thursday, Oct. 14, 1-2:30 p.m.; Folkdancing, begins Wednesday, Oct. 6, 10 a.m. to noon; Hebrew II, Friday, Oct. 15, 10:30 a.m. to noon, for those with basic skills; Hebrew III, Monday, Oct. 18, begins 1:30-3 p.m. for the intermediate student with more language experience; Line Dancing, Friday, Oct. 15, 1-3 p.m., in co-operation with North York Board of Education (free for seniors). For more information, contact **Teme Kernerman**, 636-1880, ext.364.

BBYO is starting a chapter at the JCC Bloor Y branch. Interested teens contact **Luni**, 924-6211.

Scouts are meeting Mondays 4:40-6 p.m. at the Bloor Y branch, Beavers for ages 5-7 and Wolves for ages 8-10. It's open to boys and girls. To register and for more information, phone **Luni**, 924-6211.

About People

Paula McColgan

Anne Remmel

BAYCREST APPOINTMENTS

Baycrest Centre has announced that **Paula McColgan** has been named executive assistant to **Stephen Herbert**, president and CEO. McColgan holds a master's degree in health administration from the University of Ottawa. Before joining Baycrest, she worked as a project coordinator for the Ottawa General Hospital.

Anne Remmel has been named director of education and organizational development. Remmel, who holds a master's degree in education from the University of Toronto, joined Baycrest after working at Pitney Bowes Canada Ltd. Before that she worked with the Municipality of Metropolitan Toronto organizing their training development programs.

NEW U OF T VP

At U of T, **Heather Munroe-Blum,** dean of the Faculty of Social Work, has been appointed the university's vice-president of research and international relations effective Jan. 1, 1994.

H. Munroe-Blum

Dean since 1989, Munroe-Blum has consulted and written extensively on schizophrenia, mental health and mental health care delivery in addition to teaching at the Faculty of Medicine's Department of Psychiatry. She is a member of the Canadian Psychiatric Association and the Canadian Aging Research Network.

HARROWSTON PROFESSORSHIP

University of Toronto political science professor **Janice Gross Stein** has been appointed the first Harrowston Professor of Conflict Management and Negotiaition. Created by a $1-million donation by the Harrowston Foundation, this professorship will focus on training, public education and research in conflict management, building on Canada's international reputation as peacemaker and peacekeeper.

Gross Stein, an international expert on conflict management and negotiation, Canadian foreign policy and the Middle East, is a fellow of the Royal Society of Canada and an active member of the Centre for International Studies at U of T.

NEW ORT PRESIDENT

Mark Pearlman (left) will succeed Myer Brody as Canadian ORT-Ontario Region president. Pictured with Pearlman (from left) are vice-presidents Adrian Goldberg, Barry Seltzer, Simon Schreiber, and treasurer Ken Finkelstein. Mardi Hirshberg, not seen in photo, was elected secretary.

JF&CS PRESIDENTS

The past presidents of Jewish Family & Child Service were honored for their dedication and leadership at a reception prior to the JF&CS annual meeting. Standing (from left) are executive director Gordon Wolfe; Marshall Kesten; Lorne Wolfson; Paul Forman; Yale Drazin; Les Scheininger; Howard Perlmutter; and Bernie Aaron. Seated (from left) are former executive director Jerome Diamond; Henry Goodman; Francie Storm; Morris Wayman; Rose Wolfe; and Gerald Slan.

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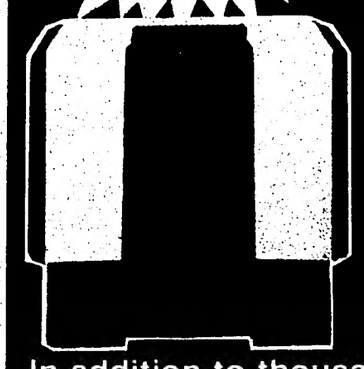

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Organizations and People

Students put money on line for love at values auction

By FRANCES KRAFT

I don't care too much for money
Money can't buy me love

TORONTO — The words to the 1964 Beatles' song may be true most of the time, but as part of a recent program of York University's Jewish Student Federation (JSF), "love" was auctioned off for $300.

The "love" was just a concept and the money was ersatz, but the Jewish Values Auction, held over a lunch hour, was a thought-provoking exercise run by JSF director Claire Sookman as auctioneer and JSF program director Menahem Neuer, who facilitated a discussion following the auction.

The program was first developed in 1989 by Elizabeth Summerfield, Ramona Cooperstock and Stephen Caine, who were then students at the University of Victoria. They were inspired to create it following a western region convention of Network Canada.

Each of the almost 40 students who participated in the JSF auction received a packet of $800 in Monopoly money to bid on "values," only some of which were specifically Jewish. Values included having a Jewish girlfriend or boyfriend, peace in the Middle East, financial independence and keeping the Sabbath.

Of the 21 "values" which were auctioned off, peace in the Middle East drew the highest bid at $520. "Sometimes the Diaspora can be a very tough place for Jews," said the student who "bought" peace. "We should always have a homeland."

A male student who paid $325 for "good health" was asked whether he would give up his own good health for peace in the Middle East. His answer was an unqualified yes. "I was born in Israel," he said. "If I'd stayed there, I'd be one of the soldiers."

Natalie Margitta, a first-year business student, bid successfully on love, marriage, fertility and a car, which didn't allow her to bid on values auctioned later in the program. (The students were not given a list of the values for sale.) Margitta also places a high value on belief in God, a Jewish household, and "of course, peace in the Middle East."

Neuer raised the stereotype of Jews being particularly concerned with money with the student who paid $360 for financial independence. "I think everybody is concerned, not just the Jews," she answered.

Belief in God and having a Jewish boyfriend or girlfriend were both purchased by an Orthodox student. "The ability to keep kosher" and "keeping the Sabbath" went to Jeff Lubotta, a non-observant second-year psychology student who commented that, because he lives in a non-Jewish society, "I can't do either. I'm not even going to try, but I wish I could," He says he was "actually serious for the first time."

Although the auction and discussion had to be cut short so students could get to class, consensus seemed to be that it was a valuable exercise. "We felt it was important for the students to get a sense of Jewish values and maybe question themselves," Sookman told *The CJN.* "Even if they weren't involved [in bidding], I think there was interest."

"It was definitely an eye-opener," said Margitta.

"I think a lot of people have lost contact with their Judaism," said second-year economics student Marc Cohen following the auction. He notes that Judaism seems to be "more social than religious" among people he knows. "The Jewish religion is very demanding," he offers as explanation for lack of observance. "I don't think I've given it much thought [before the auction]," he said.

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SINGLES EVENTS

Singles events is an advertising feature of The Canadian Jewish News. **Deadline is Monday, 5:00 p.m., 10 days preceding issue date.** For rates or to place an ad, please call Joe at 422-2528.

The CJN encourages readers to direct any queries they might have on an upcoming event to the event's organizers.

****Mix and Mingle Sunday October 3****
New Image 50 Plus Singles at Earl Bales Community Centre, 7:30pm. Refreshments. Tapes by **Murray Jacobs**. Members $2.00, guests $3.00. Florida Trip to the Marco Polo all of February. Call H. Pearson, 633-0397.
We are now open for 1994 membership!

***GAMES JEWISH SINGLES PLAY**
Sunday, Oct. 3. 7:30pm. Beth Torah, 47 Glenbrook. Ages 26-40, 41-69. *Chutzpah, Trivial Pursuit, Scrabble, Rummicube, etc. Early Bird Bingo. 7:30-8:00. Refreshments. $5.00. **35 couples have already met!!** Mollie 733-3634.

...Metro Toronto Singles presents our fourth annual big chill party Sunday **Oct. 10 7 p.m.** at the **Berlin** nightclub 2335 Yonge St. (north of Eglinton) featuring hits of the 60s,70s,80s &90s. **No work the next day!** Free bottle of wine for the 500th person. Cover $12. For info. 222-7111.

VIEWPOINTS, a social group for single men/women, meets **Tuesday, October 12.** Beth Tzedec, 1700 Bathurst. Speaker **Sonny Goldstein, financial consultant and entrepreneur.** Topic: Money--How to Manage It, How To Make It Grow. All ages welcome. $5.00. Refreshments. 7:30 p.m. Evelyn-781-9245.

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Sincerely,
Mrs. Sala Finkelstein & Family

Family Matters

by

John Syrtash
Family Law Counsel

MARRIAGE CONTRACTS The newlywed couple purchased ornate silk handkerchiefs for the bride to give to her new father and mother-in-law, and for the groom to give to his new in-laws. Upon presenting the handkerchiefs the two gave the following blessing:

"May the Almighty ensure that this is the only thing you stick your nose into."

Often a well-intentioned substantial gift from an in-law on marriage, such as a sizable downpayment on a house, is given with the suspicion that if the marriage fails, then that new son or daughter-in-law will benefit from 50% of the gift. Marriage contracts can be drafted to avoid such results. However, they sometimes lead to bitterness and engender mistrust on the eve of what should be the confirmation of the very opposite emotions: trust and love. In such cases it sometimes may have been better if neither party nor parent had the means to create such *broigas.* Even poverty has its virtues.

In many provinces property is divided equally on separation or death. In Ontario, the value of property minus debts as of the date of separation (or just prior to death) is divided equally. The value of property obtained *prior* to the marriage from any source (including by a gift or inheritance) is excluded from division, but any increase in its value from the date of marriage until the date of separation or death is included. However, if the pre-marital asset, whether originally obtained by gift of inheritance or not, is the matrimonial home, then its *entire value*, including its premarital value, is included in a 50:50 split. Gifts or inheritances after the date of marriage are excluded from division, except for any income from such property, unless the will or gift document specifically states that the spouse of a beneficiary will not share in such income. The "50:50 split" cannot be avoided on death by drafting a will in which the testator simply "cuts out" his or her spouse. The surviving spouse can choose (in writing) to assert her rights to an equal division even if the Will provides otherwise.

On the dissolution of a marriage, a dependent spouse may also claim spousal support or alimony. In Ontario, this may now also include a hefty lump sum for loss of seniority or loss of future advantage if the dependent spouse left the work force to raise the children.

Unless both spouses entered the marriage with similar income-earning power and net worth positions, the richer spouse faces a serious financial risk unless the other spouse signs a marriage contract designed to limit rights to support and equal property division.

In a marriage contract you can list property being brought into the marriage and indicate its value and who owns it. You can create a completely different scheme of property division or support than the equal economic partnership model.

However, in Ontario, you cannot specify anything about the custody or financial support of children, or limit the time within which a spouse must leave the matrimonial home on marriage breakdown.

I recommend that such contracts be seriously considered if either spouse has much to lose financially in the event of a marriage breakdown. I must paradoxically also recommend that the poorer spouse resist any modifications of his or her rights. Usually, the way out of the problem is a compromise, but it should be negotiated well before the *chupah* because formulating such contracts takes time. If you go to a competent lawyer just before the wedding, as most do, then there may be insufficient time to address everybody's concerns. In such cases, a "rushed" agreement can lead to something else being crushed, besides a glass under the groom's foot.

Before a contract becomes truly legally effective, both parties must have independent legal advice. I'm often put into the uncomfortable position of receiving an urgent call from a woman, on the eve of her wedding, that her husband (or husband's father) wants her to sign a marriage contract immediately before the wedding. Such contracts can be signed after the wedding, but by then the propertied spouse feels he's lost his emotional leverage. I then see the lady and discover that she has been told that the draft contract is merely a "formality" and usually the agreement strips her of all rights to support and any split of the husband's property, even if they will have been married for twenty years. Of course, when I advise such women not to sign, the gates of Hell spring open, with angry phone calls and emotional blackmail of the worst kind ("If you trust me, darling, then why not sign?") Usually, such clients are so intimidated that they sign against my advice. After all, the invitations have already gone out, the caterer has finished his preparations, the gown is ready, etc.... Needless to say, the wedding will be quickly forgotten when, after a lengthy marriage, the parties separate and the victim of such manipulation finds she had signed all her rights away in a document that is usually as binding then as it was when first signed.

Similarly, if you wish to protect an asset or your income, don't leave the topic to the last minute. One lady, in her seventies, obtained sole ownership of her mortgage-free home when her first husband passed away. She then remarried and made the critical mistake of allowing her new husband to move into the matrimonial home without a marriage contract. Unlike all other types of property, the entire value of a couple's principal residence is split 50:50 without such a contract. The price of the home increased from $50,000 to $500,000 during the woman's first marriage. During the five years of the second marriage, it increased by a further $200,000. The second marriage then ended and she was obliged to split the entire $700,000 value of the home with her second husband, who never contributed a nickel to its acquisition or maintenance.

John Syrtash is a litigation lawyer with the Toronto firm of Kronis, Rotsztain, Margles, Cappel & Gertler. —Mr. Syrtash's preferred area of practice is Civil Litigation and Family Law. Neither Mr. Syrtash nor B'nai Brith Canada is liable for any consequences that may arise from any party relying upon the information in this material. Mr. Syrtash can be reached at (416) 484-4646.

Material supplied and space sponsored as a public service by the Field Services Department of B'nai Brith Canada.

King of insults to ply trade in Hamilton

By CINDY CHARKOW

Will the real Don Rickles please stand up?

Many people don't know that Rickles, the king of insults, is a grateful, caring and humble man. But for those who love the act, Rickles is coming to Hamilton's Copps Coliseum Oct. 9 with Frank Sinatra.

When not performing, Rickles is rehearsing for his new sitcom *Daddy Dearest*. In this series Rickles plays father to co-star Richard Lewis. "I do the same things on TV as I do in life except I deal with a script," he said during a recent interview.

Rickles is called the "insulter's comic" but describes himself as an ad-libber. "I've always performed with an attitude, which is the whole secret," he said. "I become this funny, angry man that comes out on stage and kids about myself and everyone around me. I don't think about it, I don't gear up for it. It is just part of my makeup."

While those on the receiving end may not realize it, Rickles has a deep affection for those he taunts. "If I were to insult people and mean it, that wouldn't be funny. There is a difference between actual insult and a friendly jab.

"Sometimes someone in the audience will come back at me and say something funnier. It's healthy once in a while."

Audiences who come to see Rickles know what to expect. "Not everyone walks out saying, 'I love this guy', but at this stage of my career, when you do comedy you are always open to some kind of criticism." He calls himself "politically incorrect" but he is still headlining in Las Vegas and Atlantic City.

Rickles was born in 1928 in Long Island, N.Y., the only child of middle class parents. His mother encouraged his talents. "She was my hero," Rickles said. "I called her my Jewish Patton because she was so stong. Had she not, I probably wouldn't be here talking with you now."

After graduating from the American Academy of Dramatic Arts, Rickles took his nightclub act out to Hollywood in 1957. One audience member he singled out was Frank Sinatra: Sinatra loved it. Rickles went on to perform with him at Ronald Reagan's second innaugral in 1989, an evening he considers a highlight in his career.

Rickles' style developed through self-defence. One night he played to a group of rowdy sailors in Washington, D.C. When they yelled for him to get off the stage, Rickles hurled back put downs. They suddenly paid attention and the style was born.

Rickles is famous but he doesn't look at himself that way. His success has given him a good life and eventually he wants to perform less and travel more. "I love the business but it is not a driving force," he said. "I also love to lie on the couch, play golf badly and be home for dinner with my wife of 28 years, Barbara."

Rickles has a few words of advice for those wanting to follow in his footsteps. "I don't think anyone has enough Blue Cross."

Insured or not, the man behind the act wants people to know he is never out to hurt anybody.

Fortune to get Bronfman Award

TORONTO — Michael C. Fortune, one of Canada's most respected and creative contemporary furniture masters, has been named the 1993 recipient of the coveted Prix Saidye Bronfman Award. The 17th annual award was announced today by the five person Selection Committee.

Chosen from a distinguished national list of 17 artists in all major crafts media, Fortune is the first wood furnishings designer to be honored with the award. The award presentation will take place at the Royal Ontario Museum, in collaboration with the ROM's Institute for Contemporary Culture, on Nov. 23. It will include a display of furniture designed and made by the artist.

The $20,000 Prix Saidye Bronfman Award, administered by the Canadian Crafts Council, is Canada's foremost distinction for craftsmanship and one of the largest individual arts awards in the country. Established in 1977 by The Samuel and Saidye Bronfman Family Foundation in honor of Saidye Bronfman's 80th birthday, the award recognizes the excellence of the work of an individual who has made a significant contribution to the development of crafts in Canada. Along with the cash prize, works by the recipient are acquired by the Canadian Museum of Civilization for its permanent collection.

In its Awards Statement the Selection Committee cited that Fortune's work "combines the finest execution with a strong personal sensitivity and the successful resolution of a wide range of problems." They noted that a significant feature of the artist's activity is the introduction of the values of hand-crafted furniture to larger volume of production. The Selection Committee was particularly impressed with his use of craft as a tool for social and economic development, as shown in his project work in Canada, the Caribbean and Mexico. Fortune was recognized for achieving a high level of commitment to artistic excellence and the development of craft as a viable means of cultural expression.

Over the past seventeen years, Fortune has received acclaim for his innovative designs for one-of-a-kind objects in wood, commissioned residential furnishings and items in limited editions. He has earned an international reputation, and his work has been exhibited across Canada, the United States and in Europe.

In 1990 his career took on an additional dimension when he began consulting with governments in Trinidad, Tobago and Mexico to oversee their potential to manufacture and ultimately design a range of outdoor furniture from sustainable indigenous timber sources. "I believe it is essential that I achieve a balance between commissions that are a personal artistic challenge in my life-long quest for mastery of my craft and projects that have a broader degree of social and economic relevance to the world in which we live," says Fortune.

To create his various designs Fortune employs traditional woodworking techniques in combination with methods that are more often associated with aircraft and marine technology, such as hollow core and vacuum moulded wood surfaces. The technique of wood forming, specifically steam-bending, has been an area of in-depth exploration and teaching through published monographs, public demonstrations and commercial consulting work for manufacturers.

A respected instructor, Fortune has taught at Sheridan College School of Crafts and Design and Ryerson Polytechnical Institute, as well as lecturing at colleges and universities across North America. He is past president of the Ontario Crafts Council, chairs the International Committee of the Canadian Crafts Council and is a volunteer advisor for the Woodworkers Alliance for Rainforest Protection, a joint Canadian/American organization promoting sustainable and appropriate use of rainforest resources.

Fortune currently works in his own studio in Toronto where he lives with his wife Janice and their two children.

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Arts

Speak Up! It's So Dark **probes the wellsprings of neo-Nazism.**

Bizarre relationship explored in movie on neo-Nazism

FESTIVAL OF FESTIVALS

By SHELDON KIRSHNER

On a railway platform near Stockholm, Sweden, a bunch of neo-Nazi skinheads beat up a swarthy passerby. As he runs away from the police, one of the assailants jumps on a train, and seats himself next to a doctor, who, it so happens, is Jewish.

Though appalled, the doctor offers to treat his superficial head wound. The skinhead reluctantly accepts his offer. It marks the beginning of a bizarre relationship that is played out in Suzanne Osten's powerful film, *Speak Up! It's So Dark*, which was screened at the Festival of Festivals.

It may seem odd that they are drawn to each other. But on closer examination, their mutual attraction is not so strange.

Jacob (Etienne Glaser), the physician, is driven by curiosity, honed by the searing memory that the Holocaust consumed his father and his sister. Soren (Simon Norrthon), the skinhead, though repelled by Jacob's Jewishness, finds in him an authority figure he desperately seeks.

In the main, the film unfolds in the railway carriage and in Jacob's spartan office, and largely takes the form of a fiercely engaging dialogue.

The repartee is hard and jagged. This is cinema at its best — compelling and empathetic.

Soren, his head shaved in skinhead fashion, his eyes darting nervously, is hostile and aggressive. He hates Jews, blacks, immigrants, social democrats and communists, the usual scapegoats.

But beneath his snarling exterior lies a bedrock of fear, as well as a lack of self-confidence and self-esteem. Soren is very much of a troubled individual. Often, he lashes out at Jacob childishly, and insults him. And like a typical Holocaust denier, he claims that Auschwitz never existed.

Calm and usually serene, Jacob absorbs Soren's verbal slings and arrows with aplomb. Only twice does Jacob almost throw up his hands in despair. So why does he put up with an incredible boor like Soren? Because he has been given a golden opportunity to plumb the depths (or the shallows) of a fascist mind. And because, perhaps, their sessions may have a salutary effect on Soren.

Of course, there is no "happy" ending. This, after all, is neither a fairy tale nor a made-in-Hollywood movie. To Osten's great credit, *Speak Up! It's So Dark* is a real-world film.

In the spirit of things, the dark underbelly of Swedish society, famous for its progressive social legislation and its tolerance, is exposed.

Two vignettes reveal that Swedes, while disdainful of racist punks like Soren, are perfectly capable of displaying ethnocentric attitudes.

In the first, a policeman asks if Jacob spells his name the "Swedish way." Plainly, he is questioning Jacob's Swedish credentials, his right to be accepted as a Swede.

In the second, a respectable-looking passenger on a train blurts out that racism would disappear if only there were no immigrants.

Speak Up! It's So Dark addresses the troublesome phenomenon of neo-Nazism with eloquence and insight. What's more, Osten coaxes wonderful, affecting performances from Glaser and Norrthon. She is to be congratulated for having made a film that is gripping and intelligent.

Holocaust in Hungary seen through young girl's eyes

Andras Jeles' sombre film, *Why Wasn't He There?*, presents the Holocaust in Hungary through the eyes of an innocent 13-year-old girl.

Eva, sensitive and literate, lives with her grandparents in the country. The war is on, but its effects have yet to penetrate her life. In the meantime, she records the ebb and flow of the turbulent times in her diary.

In this film, which was screened at the Festival of Festivals, the Holocaust creeps up on Eva. At the beginning, she is remote from the cataclysmic events which will ultimately shatter the Jewish community. But reality eventually impinges on Eva as her relatives are packed off to labor camps, the first step in the process that will culminate in the Holocaust.

After Germany invades Hungary in 1944, the situation deteriorates still further. Her family is forced to move to a ghetto in Budapest; the Jews are made to wear the yellow star; rationing is imposed; her bicycle is expropriated by the authorities.

Why Wasn't He There? records the mounting horror with clinical detachment. But there are emotional flashes as well. A ring is torn off an old, terrified woman. A wife cries out in anguish as her husband is taken away. A procession of Jews, bags in hand, are marched away to oblivion.

At first, Eva does not understand the full significance of it all. Indeed, she cannot imagine that children will meet the same fate as adults. But gradually, she realizes that she, too, is not immune to the madness swirling around her.

There is no attempt to play down Hungary's pernicious role in the Holocaust. Hungarian gendarmes coldly do the dirty work of rounding up Jews. Germans are not even in the picture.

Jeles' technique of usually distancing the film from the white heat of the Holocaust is original, but it does not always work to his advantage. It induces a sense of remoteness which detracts from the sheer enormity of the event.

But on balance, *Why Wasn't He There?* is a fairly intriguing, though somnolent, film. — **S.K.**

Books

By BERNARD BASKIN

Love, Marriage & Family in Jewish Law & Tradition by Michael Kaufman [Jason Aronson]

Not long ago, Ben Schlesinger, social work professor at the University of Toronto, indicated that there are new trends and patterns in Jewish family life. These include a growing number of never-married singles, the widespread acceptance of unmarried couples who are living together and working mothers who send their children to day care centres. He also pointed out that about 13 percent of Jewish families are headed by a single parent, in most cases women — and that gays are an estimated 10 percent of the general population, including Jews. Other factors making for rapid change in the Jewish family are divorce, feminism, intermarriage, geographic mobility, economic recession and the rampant breakdown of societal values.

Most analysts and astute observers of the Jewish family believe that these trends are deep rooted and here to stay.

None of thsese deviations from the traditional Jewish family is welcomed or positively treated in *Love, Marriage and Family* by Michael Kaufman, an Orthodox Jewish scholar and author who makes his home in Jerusalem.

This well-written handbook is a complete guide to Jewish courtship, marriage, sexuality and childbearing. It instructs the reader on how to find a proper mate, what to look for in a spouse, the keys to successful marriage and the fundamentals of traditional sexual ritual behavior.

The concluding chapters of his book deal with instructions on parenting and family life, emphasizing the centrality of the home, even over the synagogue, in Jewish life and thought.

The author is deeply steeped in Jewish tradition and literature and his apt references are drawn from the Bible and rabbinic sources, as well as from Jewish sages, old and new.

Much of his approach to marriage, procreation and childbearing is helpful and sensitive. He assures us that Judaism is a refined system of living based on faith, but defined by concrete actions and deeds, formulated to give life, purpose and meaning. Often he is as much concerned with the spirit as with the letter of the law.

Judaism, Kaufman maintains, unlike classical Christianity, does not regard sexual appetite as sinful, shameful or unnatural. There is no grudging submission to sensuality. "Sex is both a mitzvah, a joyous religious act, and a natural, physical function which entails important human psychological considerations. These include loving and caring for another, and for a family, a natural outcome of human sensuality."

Romantic love, explains the author, is a creation of Western society and not a reliable guide in making "the most important decision of a lifetime." True and enduring love develops after the marriage, not before it. The popular notion that marriage is a "give and take" relationship is misguided. Actually, that is a formula for marital disaster. "The Jewish idea of love is decidedly not 'give and take'; it is give and give."

Strictly adhering to the Biblical commandments about family purity, the author commends and also describes the proper use of the ritual bath or mikvah. During the period of 12 - 14 days each month when physical contact is forbidden between husband and wife the couple become like 'loving friends.' " They live as brother and sister and in that way achieve a higher level of intimacy. Not merely the physical tie, but mutual understanding and regard become most important. The couple learn not to take each other for granted and the wife becomes more than just a sex object to her husband."

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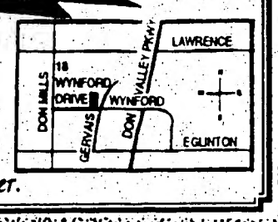

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Organizations and People

London's three denominations reach out to community

By MARA KOVEN

LONDON, Ont. — Three rabbis walk into a Jewish Community Centre, one Reform, one Conservative and one Orthodox. . . It may sound like the beginning of a joke, but around here it actually happens.

Rabbis Melvin Glazer (Conservative), David Rosenberg (Orthodox), and Joel Wittstein (Reform) have been meeting since early 1992 to reach out to the London Jewish community through Jewish education.

With encouragement from London Jewish Federation executive director Gerry Enchin, the rabbis will be providing joint programming to adults and high school students this fall.

The rabbis see this forum as an opportunity to share their collective wisdom with the community, which currently numbers 2,500. "This could help strengthen our Jewish community," said Rabbi Rosenberg.

Despite the ideological differences between Orthodox and Reform Judaism, the rabbis feel they can build consensus. "Through education we can gain respect for each other," said Rabbi Wittstein. His Conservative counterpart agreed. "We need to pull together," said Rabbi Glazer. "If we don't, Judaism will die."

First program

The first program, entitled Is There a Jewish Future in London?, is scheduled for the evening of Oct. 17. Participants will share a meal with the rabbis before separate two-hour classes. The rabbis encourage people to attend classes outside their denominations. A group symposium makes up the final hour.

The second program is aimed at high school students, but no date has been announced.

These programs are financed through an endowment fund established by Rabbi Kirshenbaum.

London Jewish Federation president Jeffrey Phillips said the forum reflects a new willingness to work together. "The common denominators are that we are all Jewish, from similar ancestors and we all care about being Jewish. One's imagination is the limit."

There is no fee for dinner or the symposium, but registration is mandatory. Please call the London Jewish Community Centre at (519) 673-3310 by Oct. 12.

Synagogues, schools to hold food drive

TORONTO — Throughout the holiday of Sukkot, many of Toronto's synagogues and Hebrew day schools will be conducting the North York Harvest Food Bank's Seventh Annual Sukkot Food Drive.

Sukkot is the festival that commemorates the forty years that the Israelites lived in the desert. Because the Sukkot festival is celebrated at the beginning of the fall season, it occurs during the traditional period of the harvest. Charity is an important element of the festival and a Jew is required to share a portion of his harvest with those who are needy.

"The food drive is a symbolic way of effectively teaching and demonstrating the importance of charity and concern for those who are less fortunate to our students," states Rabbi Abraham Soffer, education director, Associated Hebrew Schools.

The participating organizations include: Temple Holy Blossom, Temple Emanu-El, Beth Emeth Congregation and Temple Har Zion, Baycrest Hospital, Congregation Habonim, Beth Sholom Synagogue, Beth Tikvah Synagogue and all locations of Associated Hebrew Schools.

"The response from the Jewish community to our previous Sukkot events has been tremendous," states Loren Freid, executive director of the North York Harvest Food Bank. Freid hopes that this year's food drive will generate over 10,000 pounds.

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Belize's natural beauty draws visitors

By MARC HUBER

Tourism in Belize is now such big business that there are almost as many hotel rooms as people. Formerly British Honduras, this one-time British colony can offer intrepid travellers the bounty of its natural resources.

Despite heavy logging in the last century, over 70 percent of the country is still covered with forests. Of these, about 80 percent are protected by conservation safeguards. Sanctuaries in Belize also extend to people: refugees have long been welcomed by the descendants of Mayans, African slaves and European pirates who help make up the population.

Independent since 1981, the tiny English-speaking nation is bordered by Mexico to the north, Honduras to the south and Guatemala to the east. It is a mixture of small offshore islands and Central American interior.

Visitors to the mainland's jungles can easily encounter troops of howler monkeys. More than 350 species of birds and 600 Mayan ruins can be found, and the longest barrier reef in the western hemisphere lies off Belize. Unlike some of its Central American neighbors, Belize is fairly expensive. The best time to visit is winter.

Most travellers fly into Belize City, the capital, from Miami via Taca International. Pulsing with reggae, Belize City has narrow streets filled with pedestrians and notoriously dangerous traffic.

The best place to stay in Belize City is the landmark hotel Radisson Fort George Caribbean. A favourite of Hollywood film crews on location, the Fort George exudes charm from the moment you enter its mahogany lobby. If you prefer to spend the night just outside of Belize City, the smaller Plaza offers gracious service and modern facilities. Both hotels can help guests arrange car rentals and other reservations, more assistance than that provided by the Belize Tourist Board.

Having less than 200,000 people in a country the size of Massachusetts translates into plenty of open space, especially since more than 75,000 people live in the capital. The beautiful countryside lends itself well to photography.

The Maruba Resort is an excellent base to visit some of Belize's more impressive Mayan ruins. Guests stay in cabanas adorned with fresh flowers and Guatemalan fabrics amidst tropical foliage. With spa facilities, a Japanese bath, waterfall swimming pool and nature trails leading to unexcavated Mayan ruins on its 4000-acre estate, there is plenty to do at the resort alone. However, most guests make the trek to Lamanai, the oldest Mayan site in Belize.

Belize Biltmore Plaza Hotel. [Marc Huber photo]

Going to Lamanai (Mayan for submerged crocodile) is an adventure in itself. Driving is not recommended because of sticky mud that can trap even Jeeps.

The easiest way to Lamanai is a 25-mile voyage on the New River starting near the town of Orange Walk. Fish-eating bats fly out of the surrounding jungle and termite nests shaped like black gelatine pouches hang overhead. Exotic birds briefly rest along the river banks and we spotted a small crocodile during the one-hour trip. The ruins can be glimpsed through limestone cliffs on the western shore where the water forms a large lagoon, the closest thing Belize has to a lake.

Lamanai is a good place to play Indiana Jones. Thick jungle surrounds the area. Howler monkeys are easily spotted and their lion-like roars fill the air. Dense undergrowth borders unmarked trails through 70 partially-excavated structures. Many of the ruins are covered with clinging vines.

One of Lamanai's mysteries is the survival of its Mayan community. The site was continually occupied from 1500 BCE to approximately 1700 CE. Most other Mayan communtities in Mesoamerica collapsed hundreds of years earlier. References to Lamanai can even be found on European maps produced in 1622.

There is a small museum near the site's entrance containing some of the excavated artifacts. A Toronto Blue Jays sticker on the walls seemed incongruous until I learn that a team of archaeologists from the Royal Ontario Museum have been digging at Lamanai since 1974.

Another seductive jungle resort is Chaa Creek. Located in Belize's Cayo region, Chaa Creek is a good base for touring the Mayan ruins at Xunantunich, exploring the Rio Frio Cave's underwater rivers, and hiking on the Panti Medicine Trail. Many guests arrive at the 330-acre resort by canoe while their luggage is transported by van.

Emulating Gilligan's lifestyle is easy in Placencia. With the Caribbean on one side and a lagoon on the other, the 11-mile peninsula has the feel of a castaway paradise. Instead of a three-hour cruise, Tropic Air and Maya Airways have short flights out of Belize City to Placencia's airstrip. About half of the village's inhabitants are American expatriates; the other half are blue-eyed blacks descended from pirates and liberated slaves.

A handful of resorts like the upscale Rum Point Inn and Serenity Resort share Placencia's beachfront. Often the only sound is that of a coconut falling. When you're not getting mellow on the beach, fishing, sailing and diving the spectacular reefs are other diversions. For nature lovers, an excursion to Cockscomb Basin Wildlife Sanctuary is a must. The largest jaguar population in the world is sheltered at Cockscomb Basin. Other cats like pumas, ocelots and margays prowl its forests.

TRAVEL TALK

TORONTO — Sometimes the sheer size of New York City can be an overwhelming experience for the first-time visitor. Even the frequent traveller who experiences some of Manhattan's finest restaurants and retail stores must wonder where average New Yorkers dine out, shop or go for a good time. If this sounds all too familiar, it's time to call the "Big Apple Greeter," New York City's "welcome visitor" program.

Launched in May 1992, the Big Apple Greeter is designed to show tourists and business people there is more to New York than the traditional tourist sites. It provides an "up close and personal" view of Manhattan and the boroughs of The Bronx, Brooklyn, Queen's, and Staten Island. Over 2,000 people have utilized this free service since its inception.

The Greeters are volunteers from each of the boroughs, and though they are not professional tour guides, the Greeters introduce visitors to the neighborhoods where they work and live. The advantage for the visitor is having the opportunity to experience the atmosphere and color of neighborhoods by participating in street festivals, eating dinner at a favorite local restaurant or strolling through a neighborhood park . . . all things one may never find out about from a traditional guide book. Even a walk down a city street could become a day trip in itself — tourists can drop into local shops and public buildings and be New Yorkers for a day.

The visitor must write, telephone, or fax a request to Big Apple Greeter a minimum of three days prior to arrival, although more notice is preferred if possible. After providing such details as arrival time, hotel, and desired activities, appointments between the traveller and the Greeter are made.

For more information on the Big Apple Greeter program, write Big Apple Greeter, Office of the Manhattan Borough President, 1 Centre Street, 19th Floor, New York, NY 10007, telephone (212) 669-8159 or fax (212) 669-4000.

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CARS
YOURS TO DISCOVER

Mirror Image Salon reflects superior cleaning

For many people, a car is merely a method of transportation. To those of us with a more passionate appreciation for the automobile, Mirror Image Salon for Fine Cars offers the complete VIP detail.

"We offer a service that will introduce your car to an appearance so striking it will astonish you," say owners Avi Koifman and Ralph Eisenberg.

Mirror Image specializes in hand cleaning and detailing of vehicles. It is a gentler and more thorough process than used by the conventional automated car washes. This gentler approach will maintain your car's finish longer whereas automated brushes can be brutal on the paint.

"By applying the personal hand cleaning method, we can clean all the cracks and crevices that machines can't reach," Koifman said. "We clean each wheel and tire individually. White walls are white again. Intricate designs on wheels and hubcaps are recognizable."

"The interior of your car is just as important as the exterior," says Eisenberg. "We start by shampooing carpets and upholstery, removing stains and dirt build-up. Leather seats are cleaned with mild saddle soap, treated and moisturized to protect them from aging and cracking.

"We focus our cleaning on the very small areas that are not attended to in the normal maintenance of a car. All surfaces in and on the car are treated individually with specific processes. There is a different procedure for cleaning painted metal, chrome, glass, rubber vinyl, leather, fabrics and wood.

"We use paintbrushes, cotton swabs, and toothbrushes as well as special tools of the trade in order to gain access to hard to reach areas."

Mirror Image highly recommends that every new car ought to have a protective coating (wax) applied to the paint in order to keep the vehicle looking new. If the procedure is repeated twice a year, the coating will prevent the car's finish from aging.

"If you have a car that looks its age and needs a revival," says Koifman, "we will remove all those years of sun fading, oxidation and car wash scatches.

"We use a procedure called compounding. The car is polished with a handheld buffer together with a granular compound that removes the impurities from the surface of the paint. Then a protective wax is applied. What a difference! If you have a black or dark colored car, compounding produces tremendous results."

Mirror Image offers monthly or yearly contracts for regular hand cleaning on a weekly or semi-monthly basis. That way they can take care of the little things, such as nicks, scratches, stains and blemishes right away.

"The people who are in these programs find their cars don't seem to age," said Koifman. "They look as good two, three and four years after they bought them."

He says a thorough cleaning can usually give anyone contemplating selling a car a dramatically increased value on the vehicle. "You bring it to us, we give it the onceover. We clean the engine, polish the paintwork and detail the car. The cleaning, on the whole, enhances the value of the car."

Some people who brought their cars to Mirror Image for cleaning because they intended to sell were so pleased with the results they ended up keeping their cars and are still driving them today.

Mirror Image cleans cars for dealerships, leasing companies and wholesalers. "Assuming the car doesn't need mechanical work, dealers can buy a car that looks bad and have it cleaned, then they usually enjoy a better sale value on it," says Koifman. "That's a dealer's secret."

Insurance companies also use Mirror Image's services when the finishes of cars are damaged by vandalism, by natural causes such as storms or tree sap, or by industrial fallout from smokestacks. Toronto, Koifman adds, is a very harsh environment in which to keep a car clean.

In the past insurance companies would just go ahead and have the cars repainted, but now some of the companies take them into Mirror Image where paint specialists, using a special paint microscope, will identify what the particular type of damage is and will take the appropriate measures to correct it. "This ends up saving everyone a lot of hassle," said Koifman. "It's cheaper than repainting and the car is always more valuable if it has the original paint job."

Mirror Image uses the superior Zymol line of car-care products for their show-stopping results. Zymol's handcrafted car polish is based on a 115-year-old German carriage maker's formula.

For do-it-yourselfers, the complete line of Zymol products is available from Mirror Image.

They sell and install a variety of car accessories, such as remote car starters, steering wheels and rims by Momo, and security devices, including anti-theft hood ornaments for Mercedes-Benz vehicles. They also tint windows.

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Lexus Toyota dealer offers state-of-the-art servicing facilities

Ken Shaw Lexus Toyota is Toronto's oldest Toyota dealer. Our four and a half acre facility houses the largest Toyota showroom in Canada with over 30 vehicles indoors for your viewing comfort.

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Ken Shaw Lexus Toyota is family-operated and while you will find highly knowledgeable sales professionals who will help you in your decisions, at no time will you be subjected to pressure.

"We are here to help customers and welcome them into the Ken Shaw family — not to scare them away. We want their first purchase from us not to be their last," says Paul Shaw, vice-president.

Customer satisfaction

This is one of the many reasons why Ken Shaw Lexus Toyota rates so highly in customer satisfaction.

The Lexus department is very proud to announce the addition of another model to its line up. The all new GS300 luxury sport sedan is a 4-door, 6-cylinder model which is placed between the present ES300 and the flagship LS400. The GS300 has arrived at the showroom and is available for viewing and a test drive.

An open invitation is extended for all to come and see the amazing new automobile. Alternatively, our Lexus consultants Fred Pauls, James Blandford and Steve Isman would be delighted to give you a home or office presentation.

Looking forward to seeing you.

Terry Green makes it easy

When you lease a car at Hav-A-Kar Leasing you can be sure you will be treated well.

"I have a one-on-one relationship with all our customers. I am accessible so if people have a problem they can talk directly to me. My customers are well looked after," says owner Terry Green.

Hav-A-Kar Leasing leases a wide variety of vehicles and can customize leases depending on clients' particular needs. Terms, payments and buyback prices are negotiated differently for each person so the customer always gets the best possible deal.

"We have grown on the basis of our exceptional service and flexibility, not by advertising. It's all word of mouth. In fact, renewals and referrals make up 90 percent of the business and most clients have been dealing with me for 10 to 15 years."

Green says that these days he sees his customers turning to Jeeps, Magic Vans and four-door family sedans, rather than luxury cars. "People are becoming very practical and they want a car that suits not just their needs but those of their family or company. The van is a good choice because it is affordable and comfortable for city-driving as well as for short or long trips. Jeeps and vans have replaced the old station wagon."

He says that manufacturers are now making the best cars at the right price. "Due to the economy, Hav-A-Kar Leasing is now buying '94s at '89 and '90 prices. This, combined with the lowest interest rates in years, is making it perfect for either current lease-holders to lease a new car or first-time customers to negotiate a deal."

Green stresses that leasing a car is not a guessing game so it is important for an expert to set them in the right direction. "That is why people come to me. I am constantly advising them."

Green has no problems with competition because with a lower over-

Lower overhead

head than dealerships, Hav-A-Kar supplies a service that virtually no one else does. "If the car you lease needs service, we will take it to the dealership and provide the customer with a courtesy car, saving you both time and money. People come to me for that service."

Unlike dealerships, Hav-A-Kar is independent of any manufacturer and has no reason to recommend a particular brand. "We only recommend a car if that is what is best for the customer."

Ultimately, it is outstanding customer service that has enabled Hav-A-Kar to gain its solid, 18-year reputation. Green analyzes the particular needs of each customer and after setting him up with the best possible deal, leaves him satisfied with his car.

Hav-A-Kar Leasing is centrally located at 3145 Dufferin St., south of Yorkdale. Call Terry Green at 787-1718.

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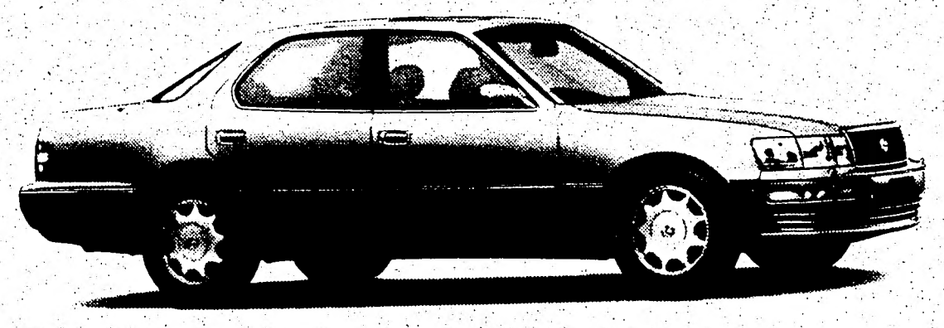

Certainly, the Lexus LS400 luxury sedan is an astounding automobile. And, for the second year in a row, a leading U.S. automotive market research firm has found that Lexus drivers are far and away the most satisfied.

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Business & Finance

CLOWNING FOR A CAUSE

Lewie, the official mascot of Lewiscraft stores visits children at The Hospital for Sick Children. Left to right: Janet Campbell, executive vice-president, C.E.O. Lewiscraft, Lewie, and Hala Bissada, acting community relations co-ordinator for the hospital.

The Canadian Jewish news

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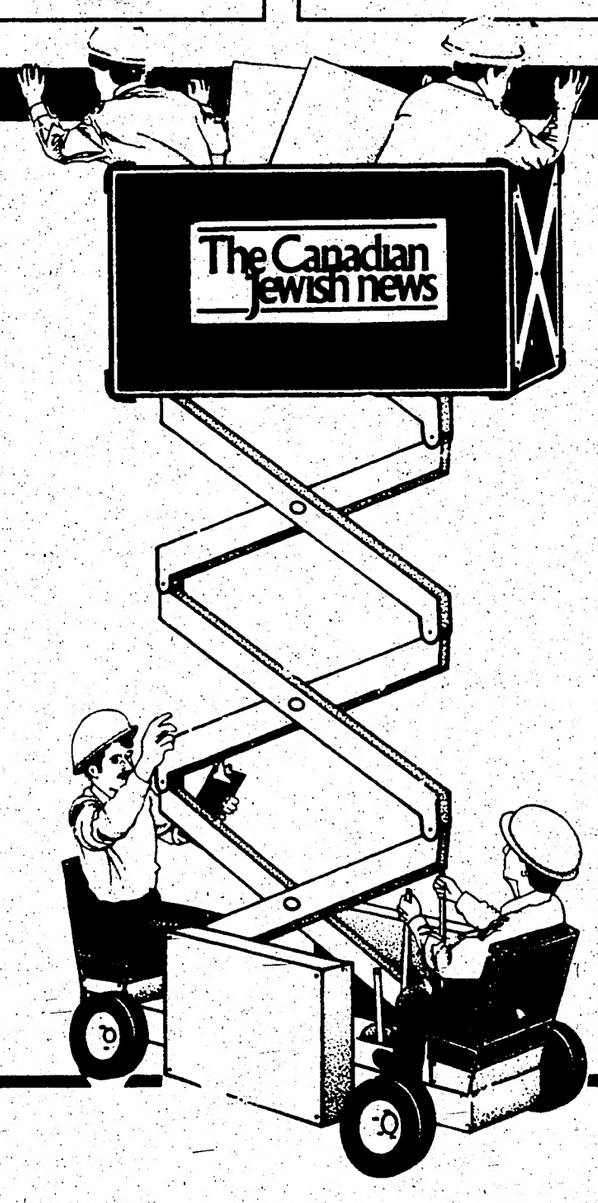

Cultural differences cited as import barriers

By CYNTHIA GASNER

TORONTO — The biggest barrier to marketing Israeli products in North America is cultural differences says an entrepreneur who deals with leading edge research from Israel and is working with Israeli research labs to help bring this research to marketable products.

Haifa-born Modie Katz, the chairman and CEO of an audio technology company, DSP Solutions, was one of three speakers at the Hi Tech/Consumer Electronics Division of the United Jewish Appeal (UJA) reception held recently at the Inn on the Park. The program was titled, Bridging Israel to the World.

The evening focused on ways to help Israeli business and social functions interact with the rest of the world. Also featured were Peter De Jager, a management consultant who is helping people use computers efficiently in business, and Allan Offman, a past president of United Israel Appeal and three-time UJA campaign chair.

In 1988, Katz, who was involved in educational software sales and marketing, teamed up with Zeev Shpiro of Tel Aviv, who had been one of Technion's top students and had a background in speech and audio technology, to form DSP Solutions which now distribute products worldwide. DSP has its research and development labs in Tel Aviv and sales and marketing offices in California, Israel, France and Singapore.

"Most Israeli companies don't know how to market technology," says Katz who holds Israeli and American citizenship. To market Israeli high tech products, he says, it is crucial to understand the mentality of Israeli engineers. Many of them believe they have all the answers. He emphasized that it is important for Israelis to realize the fundamental differences and idiosyncrasies that affect such areas as duty free products, packaging and differences in producing products which include time or date.

"Israel has a wonderful core of engineers, many are Russian immigrants," he says. "R and D has become a big part of the Israeli economy."

Speaking of the success of DSP Solutions, he said he went to IBM which produced an audio adapter unit and proved to them that DSP could build a better and cheaper one.

"We have sold more than 200,000 units and every school in the United States and many in Canada are using the audio adapter unit that we manufacture."

Offman, managing director of the Art Shoppe Ltd. and a key player in the Jewish Agency, spoke of the work of the Agency and the people to whom it provides services. He described it as "a partnership between world Jewry and the people of Israel," citing immigration and absorption as one of its key functions.

He noted that 450,000 olim have been brought to Israel since 1989. It costs $1,000 to bring each of the olim to Israel and they are given a loan of $3,000 when they arrive in Tel Aviv. He told of the important work of Youth Aliyah which looks after 300,000 disadvantaged youth, mostly olim, and the rural and urban development projects in Israel, many supported by Canadian Jewry.

De Jager, who has been involved in the information systems industry for more than 15 years, spoke on implementing technologies into the workplace. "It is an illusion that technology itself will solve your problems," says De Jager. "Buy a computer and your problems will vanish is a lie."

The computer consultant says there are no "technology problems" with computer systems but there are "people problems." Using facts, examples and humor, De Jager says that we are "hood-winked" into buying the technology. "Training" he emphasized, "is the key to payback on your investment." He cautioned against believing terms such as "user friendly, intuitive, fail-safe, idiot-proof," and others which may not be factual adding that computer stores are not there to help you, they are there to sell.

"If you are spending $3,000 on a computer, spend $3,000 on the person as well. You can't afford the mistakes that they are going to make with that technology." Because training does not have an immediate payback, executives cannot point to the payback so the emphasis is placed on purchasing computers with more capacity, which he says, is often not needed and not used.

"The typical user uses less than five percent of the product that they buy. Training is the number one thing in technology." He cited numerous examples of wasted time and procedures which could be avoided with consultations and training. "Ask questions and tell others that they can ask questions without looking foolish," he advised.

Mark Kerbel, a vice chairman of the Hi Tech/Consumer Electronics Division of UJA, and one of the organizers of the program, chaired the evening. Dennis Bennie, chairman of Delrina Technology, and Bernard Klein, president of Magnasonic Canada, are the co-chairs of the division.

Bennie told *The CJN* that "in addition to the work done on behalf of UJA, what I felt best about was that we actually brought people together, helped make new acquaintances and increased their business networks."

'Superwoman model' a myth, businesswoman tells forum

By DEBBIE LIGHTSTONE

TORONTO — Madonna is a great role model for working women, according to the managing director of the biggest advertising agency in Canada.

"I hope my two teenage daughters don't copy her clothing style," joked Susan Lenard, "but Madonna is a businesswoman. She re-invents and remodels herself every two years, just like a Detroit car. She's not managed by others, she manages her own career."

Lenard is executive vice-president of McKim Baker Lovick/BBDO, whose clients include Chrysler, Bell Canada and Kraft Foods. She was one of four high-profile women who spoke about how they achieved their success at a recent forum organized by the Bayview Village Shopping Centre.

Lenard was quick to point out that the superwoman model — the top-notch career woman who is also a superb mother, homemaker and hostess — is a myth.

"You can't do it all. It's very hard to balance a demanding career with all those other roles. You have to be ruthless, decide what's important to you and do that. For example, I don't bake, clean or polish silver. And my mother buys all my clothes," Lenard said.

Other techniques that help her juggle career and motherhood include not wasting time on travelling to work (she deliberately chose a house that's just a 15 minute drive away), taking her daughters with her on business trips whenever possible, and "using the telephone an enormous amount" to keep in close touch with them.

"I don't go out much in the evenings; the weekends are for the kids, and I try to vacation with them regularly," she added.

Two keys to succeeding in the workplace, the advertising executive advised, are to commit yourself to success, and to choose work you enjoy.

"Envisage yourself moving forward and contributing to the company, talk about where you'd like to be and see yourself in that role. And make sure it's something you enjoy doing. If it's fun, you'll do well," she said.

Lenard said being a woman in a top position has both advantages and drawbacks.

"They remember your name. If you are good at what you do, you have the opportunity to rise more quickly because of your visibility. On the other hand, if you don't measure up or don't come prepared, they will identify that not only with you personally, but with 'women in business,' so you feel responsible," she said.

A second panellist, architect Shirley Blumberg, who came to Canada from Capetown, South Africa, described the obstacles she faced in choosing her profession.

"There were no female architects practising where I grew up. When I was studying architecture at university, people would say to me, 'That's lovely, dear, but what are you going to do when you graduate?' "

Blumberg said architecture remains a male-dominated profession.

"Buildings are commissioned, designed and built by men. And there is an old boy's club that is still operating."

She joked about the advantage of being a female architect: she's the centre of attention on the construction site.

Blumberg believes women's influence in the field is beneficial, and she cited her firm, Kuwabara Payne McKenna Blumberg Architects, as a trend-setter.

"Women's way of working with people is more consultative, as opposed to men's tendency to impose their will. Our firm has two men and two women partners, all from different ethnic and religious backgrounds, and that's reflected in our work in a healthy way," she noted.

A third panelist, financial adviser Jan Petropoulos, vice-president of Midland Walwyn Capital Inc., discussed some of the myths surrounding investments.

She said people don't need a large sum to begin investing.

"If you put aside $10 a week, or $100 a month, that's a beginning. The most important thing is to act earlier rather than later. Don't wait until retirement. Your financial health is like your physical health. The earlier you look after yourself, the better things will be later on," she advised.

Nancy Paul, founder of the Canadian Breast Cancer Foundation, spoke of the importance and satisfaction of volunteer work.

"If we were to remove from Canada all the hours that volunteers give, this country would fold," she said.

After 20 years of volunteer work, she told the audience she has received far more than she has given, and has made life-long friendships along the way.

"I hear so many people complain that they're bored, that they watch TV all day. This country needs you. You should never be bored, there is so much to do," she said.

Nothing fishy about Seafood Warehouse

By LORI DENNIS

While designer labels, high-ticket items and exclusive retail shops were the symbols of the '80s, high volume, deep discount warehouse shopping is the consumer mantra of the '90s.

Today, it's fashionable to shop discount and nobody recognizes this more than Henry Ender, president and chief executive officer of Seafood and Cheese Warehouse Wholesale Club.

With a brand-new location at 446 Spadina Rd., Ender has expanded into the exclusive Forest Hill Village. Modelled after such retail outlets as the popular Price Club Warehouse, the 1,600-sq.ft. outlet offers hundreds of seafood, cheese and other food products at prices guaranteed to be the lowest in Canada.

Unlike the Price Club, however, there is no membership fee. Anyone can shop here among the large selection. All locations — which include the corporate headquarters at 161 Denison Ave., a corporate store at 166 Bullock Dr. in Markham and several franchise locations — are open to restaurants, hotels, delis, retail stores as well as to the public.

"That's how we got started," explains Ender. "Initially, we were wholesalers strictly for the commercial industry — restaurants, hotels, airlines. But the economy was failing, some of our clients were going out of business and we didn't want to take any chances. So we opened our doors to the public, offering the same products at the same low prices. People have been thanking us ever since."

Henry Ender

The key to Ender's success is cost cutting and volume buying. The smoked salmon, for example, is delivered to Toronto by partner Fred Farnden, who operates Coastal Water Seafoods in British Columbia. Farnden goes straight to the fisherman, then manufactures, packages and sells the smoked salmon internationally.

The Golden Harbour Brand, approved by the Union of Orthodox Hebrew Congregations, is the Warehouse's biggest seller at $2.39 for an 85g package versus $4.99 at other stores. Other top-selling COR kosher products include Bluebell Western cottage cheese, yogurt and sour cream; Perl's prepared meats (which Ender sells at wholesale prices); and Central Smoked Fish and Herring.

Ender also attributes his success to his innovative couponing program which he began in 1977. He describes his full-page, multi-coupon ads as a chess game.

Ender acquired his knowledge about the food business as well as his solid work ethic from Ron Daiter, whom he worked for as a student. "I really admire Ron. He's by far the hardest working guy I know," he says.

"But I also realize that a business has to move with the times. I know that you have to be innovative and always try new things. If eight people tell me that something can't be done, that's even more incentive for me to try it. I like to experiment with new concepts at a minimum risk and if something works, I'll expand on it," says Ender.

Once an accountant, Ender says he quickly decided that he'd rather count his money than someone else's. With his experience at Daiters and his belief that fish was the wave of the future, he opened up the North Kensington Market Shop and Central Smoked Fish. Not long after, he decided to specialize in smoked salmon and Seafood Warehouse was born.

Ender's innovative style is being publicly recognized by Metroland Newspapers, which has voted him The Businessmen's Association Entrepreneur of the Year. Of special significance is the walk-in cooler that Ender brought to both his Denison and Spadina locations where customers can personally select from a large display of refrigerated products.

While he has been very aggressive in his marketing apporoach these past several months, Ender claims the best is yet to come as he and his partners devote more time and attention to what they love best — undercutting the competition by offering the lowest prices around.

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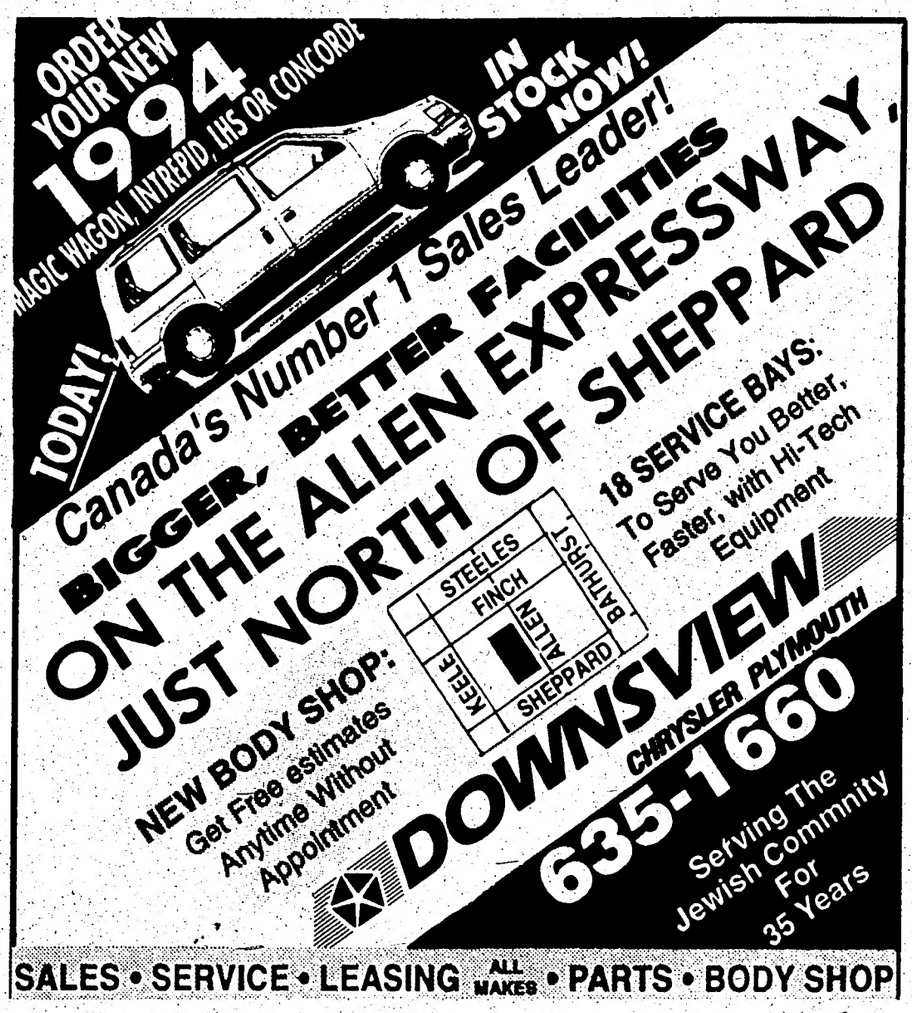

Business & Finance

G-7 to discuss $3 billion plans

By RUTH SCHWEITZER

TORONTO — On Oct. 1, G-7 members will meet with representatives from the International Monetary Fund and the Israeli foreign affairs minister in Washington, D.C., to discuss the investment of $3 billion dollars in the West Bank and Gaza over the next five years, according to Israel's ambassador to the United Nations.

Gad Yaacobi was speaking at a recent State of Israel Bonds dinner honoring Bernice Levine.

"It is very vital to have economic and social progress for enhancing peace," said Yaacobi

"Without creating jobs, without investing, this peace process will not be able to exist."

Yaacobi called Islamic fundamentalism, fuelled by Iran, the biggest threat to Israel and the PLO. He said the co-operation of Egypt and other Arab countries will be vital to maintaining peace in the region. "Thank God they are willing to co-operate."

Israel has made it clear, Yaacobi said, that Jerusalem will remain the capital of the Jewish state forever.

With a half million immigrants from the Soviet Union in Israel, some people are ready to annex the Territories. He warned if that were to happen it "will lead to a non-Jewish state, [it will] lead to apartheid. This is the alternative to the peace process."

The other alternatives to the peace process are war and the continued erosion of the Israeli economy, he said.

Athough there will be struggles and obstacles ahead, "a new hope was opened and a new hope can be shaped for the Jewish people," Yaacobi said.

Higher net profits for Bank Hapoalim

TEL AVIV — Bank Hapoalim, Israel's largest financial group, increased its net profit for the second quarter of 1993 by 46 percent over last year, to reach $34 million.

Financial statements for the first half of 1993 reported a significant boost in operating income as well as income from subsidiaries and affiliates. Net profit for the January-June period, though, was reduced to $36 million, compared to $44 million in 1992, due to a government decision to limit the non-bank holdings of Israeli banking groups.

While Hapoalim's net return on equity for the first six months was 5.1 percent compared to 6.7 percent for 1992, second quarter net return rose to 9.7 percent compared to seven percent for the same period the previous year.

Residential market 'upsurge' predicted

By JANIS RAISEN

TORONTO — Forest Hill Real Estate's managing partners say their company's competence, good reputation, family atmosphere and the latest equipment are responsible for attracting the more than 200 agents currently on staff.

Ronni Fingold, administrator and founder of Forest Hill Real Estate, said the company started with 14 agents in 1985 and quickly grew.

They have four managing partners at their Spadina office and a fifth at their Bayview and Sheppard location.

Fingold sees it as an advantage that there are several managing partners to help their agents.

"Because we have so many managing partners, there are so many people for them [agents] to talk to, so it's not like they have to wait in line," said Fingold.

Fingold worked as an agent for 18 months before she asked Eleanor and David Wagman to join her in starting the company. Fingold said the Wagmans helped draw in the initial clients.

"It was their expertise in real estate, their social contacts, and the fact that they were born and raised in Forest Hill," said Fingold. "They gave the company its real beginnings."

Unlike Fingold, Eleanor and David Wagman have continued working as agents while helping to manage the company. Eleanor said their offices are with the other agents and everyone is treated equally despite their managerial positions.

"The working environment works very well. Everyone is on an equal basis when it comes to being an agent," she said. "They're the ones who feed us as much information as we spew out to them.'

Both Wagman and Fingold said they want their agents to prosper just as they've done. When real estate seminars are offered every few months, they encourage their agents to attend.

"We encourage all our agents to advance themselves with more courses they can take in real estate," said Wagman.

Since the company was founded it has been involved with both commercial and residential real estate. Wagman and Fingold said the recession affected mostly commercial real estate. They see a recovery in the future, but not an immediate one.

"There's never a 'back to what it was' in real estate," said Wagman. But she said the market has slowly grown over the last couple of years.

Fingold said she thinks there will be a "real upsurge" in the residential market, but they both agreed that commercial real estate will take longer to improve.

Besides the business side to Forest Hill Real Estate, the company frequently has luncheons and parties for the employees to mingle. Feingold and Wagman say people are content to work for them and they continue to attract new agents.

"We are a very happy and contented company and we rarely have an agent leave the company once they come," said Fingold.

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Lorne H. Saltman

The partners of Cassels Brock & Blackwell are pleased to announce that Lorne H. Saltman has joined the firm as a partner in the Tax department.

Mr. Saltman joins the firm from another large Canadian law firm, and will continue his practice in all aspects of tax law. His practice has particular focus on personal and estate planning, corporate tax and international tax. He is on the Executive of the Taxation Committee of the International Bar Association, and writes and speaks frequently on tax topics.

Mr. Saltman will assist the firm's clients in a wide variety of tax matters, including cross-border acquisitions, corporate reorganizations, transfers of technology, joint ventures and the establishment of off-shore trusts.

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Winterized 4 Bdrm . . . Sunrise side of Joseph St. Sunset side of the Indian River, lake Muskoka. Comm. zoning retained in this renovated "doll house." $275,000

500' LAKE JOSEPH
Build your own "Camelot" in this "Sherwood Forest" waterfront bldg lot. Anxious at $249,000

A MUSKOKA TRADITION
Recession proof cash business. Large property & prime Hwy. #169 location $225,000

Where the Sale of your cottage begins!

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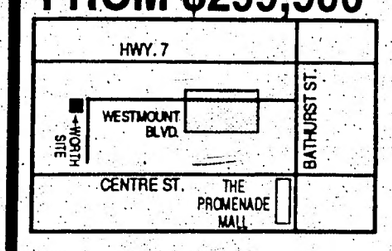
BATHURST/CENTRE
FINAL PHASE
UP TO
3,600 SQ. FT.
FROM $299,900



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MILLWOOD CONSTRUCTION
QUALITY BUILT HOMES
BOTH IN MATURE AND ESTABLISHED AREAS

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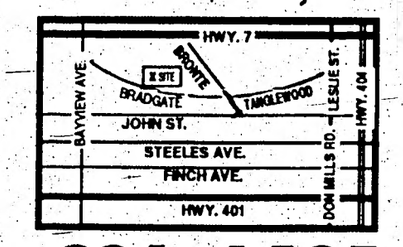
LESLIE/GREEN LANE
FINAL PHASE
ALL RAVINE LOTS
WALK-OUT BASEMENTS
UP TO 4,000 SQ. FT.
FROM $499,900



886-6405

LARNELL

REAL ESTATE LIMITED
Sheldon Laiwint
Broker
782-0888

ARMOUR HEIGHTS, Sandringham. $550,000. Reduced. Gorgeous 4 bdrm., mn. flr. den, fin. bsmnt., modern kitch., country setting, on cul-de-sac.

BAYVIEW-EGLINTON DUPLEX. $375,000. Reduced. Choice Leaside investment property.

DUFFERIN-EGLINTON. $250,000. Reduced. Store + apt. 1st offering. Priced to sell quickly! Fully leased.

Paul Slavens
REAL ESTATE LTD. REALTOR

RESULTS RESULTS 483-4337

FOREST HILL

BRIAR HILL AVE. — $469,000
Updated 3 bedroom Tudor. Large principal rms. Mn. floor den. Fin. lower level. Private drive. Best block! **Gary Mitchell.

GLENAYR RD. — $679,000
Exceptional Tudor. Large principal rooms. Main floor den & family room. 5 bedrooms. 4 baths. *Eleanor Stanton/*Jack Solomon.

GLENAYR/BURTON — $695,000
Handsome 4 bedroom. Gracious principal rooms. Library + w/o to stone patio. Nanny's suite. Double garage. *Edith Weiss.

FOREST HILL ROAD — $969,000
Splendid Tudor. 5 BR. Large principal rms. Eat-in kitchen. Den & family room. W/o to covered patio & pool. *W. Freedman.

RUSSELL HILL ROAD — NEW LISTING
$1,349,000. Contemporary 5 BR. Library & family room. Excellent lower level + w/o to pool. Double garage. *Wilma Freedman.

MAGNIFICENT TUDOR
Grand principal rooms. Main flr. den. Library w/fireplace. 3 bedrooms incl. master w/dressing-room & ensuite. *B. Kaplan.

CENTRAL

NORTH TORONTO — NEW LISTING
$319,000. Pretty 3 BR. W/o to deck. Lovely wood trim. Fin. lower level. Deep lot. Close to schools. Det. garage. *J. Kerbel.

CRANBROOKE AVENUE — $349,000
Professionally renovated 2-storey 3-bedroom. 2 walk-outs. Fireplace. Finished lower level. Pad parking. **Gary Mitchell.

ALLENBY TUDOR — NEW LISTING
$349,000. Charming 3 bedroom. 2 baths. Updated pine kitchen + breakfast room. Interlocking brick private drive. *C. Cotton.

BEDFORD PARK AVE. — NEW LISTING
$395,000. Totally redone. 3+ bedrooms (marble ensuite). Nanny's rm. Front pad parking. Loaded with charm. *Elise Stern.

ALLENBY AREA — $439,000
Fabulous 3 BR. renovation. 2-storey addition. Master ens. New forced air system & central air. Pad parking. **Don Wagman.

BATHURST/EGLINTON — $439,000
This one sparkles! Centre hall plan. 4 bedrooms. Eat-in kitchen with walk-out to deck. Fireplace. Must see! *Jack Solomon.

CEDARVALE — NOW $529,000
Renovated 5 bedroom. 4 baths. Mn. flr. family rm. + walk-out. Lower level nanny's rm. & recreation rm. *Clairette Brand.

SPADINA/ARDWOLD GATE — $849,000
Sophisticated 5 BR. reno. Den. Family rm. + walk-out to lovely deck & gdn. Nanny's ste. Beautiful ravine views. *S. Fine.

BAYVIEW & NORTH

BAYVIEW/YORK MILLS — $259,000
Upgraded 3 bedroom townhome. Jacuzzi bath. Lower level recreation room. Central air. Alarm system. Call *Nancy Prussky.

WILLOWBROOK/BAYVIEW — $339,000
Superb design & layout. 4 bedroom. Family room. Gorgeous kitchen. Upgrades throughout! *Heather Sherman.

BATHURST MANOR — $325,000
Excellent 3 bedroom backsplit. Main flr. family rm. & den. Fin. recreation rm. Backs onto greenbelt. *M. Federman.

OLD SURREY LANE — $418,000
Yonge/Hwy. 7. Move right in! 5 bedrooms. Finished lower level. Thousands in built-ins & upgrades! *F. Shuster/*N. Steinberg.

BAYVIEW/YORK MILLS — NOW $829,000
Spacious home on secluded street. 4 bedrooms. 4 baths. Family room & den. 3 fireplaces. Central air. **Harold Hillman.

CONDOMINIUMS

YONGE/FINCH — $155,000
Lovely 1 bedroom + den. Building offers every facility — roof top spa, hot tub, etc. Direct access to subway. *H. Sherman.

HEATH ST. WEST — REDUCED!
NOW $249,000. Luxury 2 bedroom. 2 baths. South Westerly view. 40 ft. terrace. Tastefully decorated. **Harold Hillman.

VILLAGE TERRACE TOWNHOUSE
$289,500. Delightful 2 bedroom. 2 baths. Eat-in kitchen. Walk-out to south facing garden. Central air. Call *Mindy Kline.

THE OAKLANDS — $360,000
Unique 2-storey corner unit. Superbly upgraded. 2 bedrooms. 3 baths. Eat-in kitchen. Walk-in pantry. Pkg. *J. Solomon.

PRESTIGE CONDO — NEW LISTING!
$449,000. Bloor/Yorkville. Beautifully appointed. Approx. 1,800 s.f. Huge living/dining room. North East exposure. **H. Hillman.

HOGG'S HOLLOW — $469,000
Designer 4 BR. Townhome. 4 baths. Fireplace. Sauna. Finished lower level. Garage. Reduced to sell! *Linda Rose.

483-4337
* Sales Representative ** Associate Broker

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5 HOUSES FOR SALE

ALAN UNGERMAN
REALTY LIMITED REALTOR

BATHURST-CLARK — WALK TO SHUL. Just listed! 4 bdrm., "Richmond" model, appls., air, $264,900. Ted Waxman, 731-7111.

BATHURST-CENTRE — TRY AN OFFER! Lg. 3 bdrm., mn. flr. fam. rm., 2 firepl., dbl. gar., $249,900. Garry Hazin, 731-7111.

NEW WESTMINSTER-CLARK — SPOTLESS 4 BDRM. Parquet flrs., dbl. gar., $284,900. Galya Hoffer, 831-7111.

BATHURST-YORK HILL — JUST LISTED! Spacious 4 bdrm., open spiral stairs, ceramic & parquet flrs., $334,900. Jerry Potok, 731-7111.

BATHURST-WESTMOUNT — ON RENAISSANCE CRT. 5,000 sq. ft. custom home, ½ acre lot, Garry Hazin, 731-7111.

BATHURST-STEELES — 3 bdrm., semi bung., new broadloom + bsmnt. in-law apt., $219,000. Ted Waxman, 731-7111.

BATHURST-FINCH. Lg. 4 bdrm., in-law apt., move-in cond., $234,900. Garry Hazin, 731-7111.

BATHURST-STEELES TOWNHOUSE. 3 bdrm., master ensuite, rec rm. with firepl., $176,500. Gabby Goldring, 731-7111.

BATHURST MANOR — SMART BUY! LG. 3 bdrm. sidesplit, dbl. gar., extras galore! Value at $299,900. Ted Waxman, 731-7111.

BATHURST MANOR. Spacious 3 bdrm. bung., hdwd. flrs., bsmnt. apt., huge lot! $269,900. Evelyn Pollock, 731-7111.

Canada Trust Realty
Canada Trust Realty Inc / Realtor

LAWRENCE PARK — OPEN HOUSE
305 LAWRENCE AVENUE EAST SUN. 2-5
This home glows from top to bottom. Breathtaking reno on 95x150 lot, unparalleled hand fin. kit., marble flrs, new hardwood, electrical, plumbing, windows. 305 Lawrence Ave. E. Ernie Hills, Sales Representative 783-3333.

BATHURST - CONLEY
$319,900. 3 bdrm detached beauty. Separate entrance to finished basement apartment. Double garage. All appliances. Walk-outs from kitchen and family room, to lovely garden. Immaculate! Mrs. Kellner 733-2577 or 222-9707.

CONDOS

BATHURST-GLENCAIRN/BATHURST-LAWRENCE/ GLENCAIRN SUBWAY CONDO
A) Bathurst/Glencairn - $469,000 - 5 bdrm + fam rm - den - fabulous gourmet kit - breakfast area - fin bsmt.
B) Bathurst/Lawrence - $152,900 - 2 bdrm bungalow 25x132 lot - new roof - new windows.
C) Bathurst/Glencairn - $157,000 - Power of Sale - 1 bdrm over 1,000 sq. ft. of luxury - parking.
D) Glencairn Subway condo - $87,000 to $159,000 - 1-2-3 bdrm condo - pool - sauna - parking - shabbat elev.
D. Abraham, Sales Representative 783-3333

BATHURST / WILSON
Large 3 bedroom, 2 bath, well maintained building, shabot elevator, 5 appliances, central air, walk to synagogues, shopping, schools, bus at door, must sell - $144,900 Call Marilyn Derrin at 270-3930.

HELEN WINER
Sales representative

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REAL ESTATE LTD. REALTOR

764-7200

Bathurst/Finch - 4 bdrm townhouse - 167,500
Bathurst/Lawrence - 3 bdrm, 2 stry + in-law ste, garage - 279,900
Condos - pick one - Conservatory penthouse - 2 bed + sol. - 189,900
Antibes penthouse SOLD 15,000 – Torresdale - 1400 sq ft - 189,900
AND A GREAT SELECTION OF OTHER FINE HOMES TO CHOOSE FROM

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YORK DOWNS BATHURST
New, 2 storey, 5 bdrm, den, fam. rm., dble gar., great buy!

BATHURST MANOR $289,000
5 bdrm, library, fam. rm., fin. bsmnt., gar.

DREWRY BATHURST $264,000
3 bdrm, 2 bths, 2 kits, fin. bsmnt, dble gar., steps to all!

WILMINGTON FINCH
Spac. 3 bdrm, split lvl, fam. size kit., built-in appls, fam. rm., w/outs, dble gar.

A. & D. SEIDMAN 633-7373

15 HOUSES FOR RENT

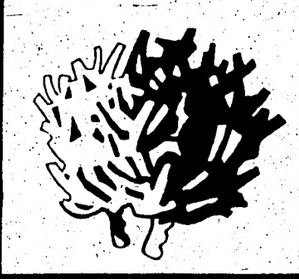
Bathurst/Lawrence detached, private drive with fin. bsmt. apt. 2stoves, 2 fridges. 633-4533

30 CONDOMINIUM FOR SALE

BATHURST-FINCH-STEELES
1-2-3 bd. condos for sale. Your choice. Anxious vendors. 665-3044. George Baron Rltr.

GIDEON WAICHENBERG
115 Antibes Dr. 2 bdrm., 2 bth., approx. 1,400 s.f., huge balc., hdwd., 5 appls., $149,900. Re/Max Vista Realty, 520-5700. Gideon

C.J.N. Classifieds



Something to cheer about!

10 HOUSES FOR SALE PRIVATE

Bathurst/Centre $299,900
Modern 2 bdrm adult home on large private lot, main flr fam rm & laundry. Many lux features, "2" firpls, skylight, 2 car gar+ 600s.f. deck/hot tub. 886-8288.

Bathurst/Lawrence. Modern 6 bdrm, 6 bath. Indoor pool. 4,500s.f. $990,000. Serious inquiries only, 785-4422.

10 HOUSES FOR SALE PRIVATE

Big Bay Point–Lake Simcoe
2.65 Acres--143 Ft. Frontage
With Sandy Beach
1700 sq.ft. year-round 3 bedroom home decorated for entertaining. Private golf, tennis, yacht clubs. One hour north of Toronto. Private. 705-436-5490.

5 HOUSES FOR SALE

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30 CONDOMINIUM FOR SALE

SKYMARK REVIEW DON MILLS & FINCH
ELEGANCE: well appointed & numerous upgr. 2 b.r. + fam. + sol. Approx. 1,889 sq. ft. + balc. Great reduction for fast sale.
SKYMARK I: lge. upgr., open concept, 2-b.r. + 21 x 23 liv. rm. + solarium. Pinnacle model. Well priced. For our updated inventory call Mr. Santee Leung **THE SKYMARK SPECIALIST,** 441-2003/24 hrs. on call, carphone + pager. **SANTEE REALTY INC.**

"Conservatory"
•Clark & Hilda •Ground floor •2 bdrm, 2 full baths •Kitchen with window •Ensuite laundry •1211 sq. ft. •$159,900
RICHARD PILARSKI
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• **90 FISHERVILLE.** 2 bd., corner. $144,500. Galya Hoffer. 731-7111.
• **55 SKYMARK.** 2 bd. reno. $255,000. T. Waxman. 731-7111.
• **100 ANTIBES.** Penth. 2,000 – $234,900. G. Hazin. 731-7111.
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Skymark - Classic Leonardo
3 bedrm + family, 2,784 sq. ft + Terraces - 2 door entry. Elegance, Gorgeous, 2 bedrm. & sol. 1,440 sqf. 232K, Zenith 2 bedrm, 2 bath. E. Goldman 497-2700 - 731-0509.
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OWN AND INVEST
Bathurst & Baycrest - large 1 br apt., eat-in kit., CAC, u/g pkg., w/o to large balcony, great view, $125,000.
Arthur Caplan
Sales Rep. 488-2444

35 CONDOMINIUM FOR RENT

3555 Bathurst. Large 1 bdrm, 7th floor, balc. West exp. Immediate or TBA $885 445-0549.

Conservatory. 1,800s.f. 3 bdrm, 2 baths. Balcony. Solarium. 5 appls. Parking. 226-4494.

Bathurst/Clark, Promenade. 2 bdrm, 2 bath. 1,250s.f. Appliances. Thousands in upgrades. Eat-in kitchen. Western sunsets. Sacrifice. 660-5447.

Courtland large penthouse 2bed +solarium, end unit. Lnd. rm., ceramics. Call 661-7799 or 669-1511. private.

40 CONDOMINIUM FOR SALE/RENT

80 ANTIBES, STE. 2001
For Sale or Rent. 2 bdrm., 1 bath, pkg., Sabbath elevator, pool, sauna. $149,900 or $1,095/mo. - Nov. 1. 979-5700 days, 889-7070 evgs.

60 SHARED ACCOMMODATION

Apartment to share with female 2 B/2B. Air. Reasonable. 667-9377.

Bathurst/Sheppard. Furnished room. Parking. Kosher. TTC, shul. Female student or businesswoman. 638-9240.

75 APARTMENT FOR RENT

Bathurst Manor. Furnished 1 bdrm bsmt apt. 635-7349.

Bathurst/Finch furnished 2b/2b parking 15Nov-1May 736 0030

Bathurst/Finch. Well furnished 2 bdrm, 2 bath. Dec 1-March 31. Parking. 638-2496.

Bathurst/Lawrence. Large 3 bdrm, 2 bath, garage. 789-4010

Bathurst/Steeles. 1 bdrm furnished. Nov 1-April 30. Garage. Very reasonable. 223-1107.

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1, 2 & 3 Bedroom Apts.
highrise
Only 6 apts on each floor
960-3238 - Bus.
631-9377 or 631-0388 - Super

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❦ Private Accommodations ❦ *Home-cooked* meals
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MUSKOKA COTTAGE
in SHOMER COMMUNITY $99,850
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125 FLORIDA PROPERTY FOR SALE

BOYNTON BEACH/ HUNTERS RUN
2/2 downstairs corner, double fairway. Fully furnished.
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(516) 431-5292

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LANDS of the PRESIDENT
Beautiful sunny corner 2 bdrm -2 bth high floor, 36 hole golf, service building, shutters many built-ins sacrifice $100,000.U.S.
Owner (516) 621-4387
(407) 683-5938

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Arlen House East, Miami. Beautifully furnished 1 bdrm facing south. 24 hour security, pool, recreation room, shul. $97,000u.s. 789-5878.

Century Village Deerfield upper garden 1br. 11/2bath near pool and club house new furniture/paint & carpets. 2a.c. 3 ceiling fans.$30,000. Lorettta Cohen (305)426-2171 (after 5).

LAUDERHILL, Ft. Lauderdale 1 bedroom, huge living room, kitchen all appliances, freshly painted, 1 1/2 bath, ground floor, condo. Luxurious complex with million dollar clubhouse. 3 pools, gyms, bowling alley, entertainment, courtesy bus and more for just $24,900! Call Paul DeLucia: 305-563-5662

130 FLORIDA PROPERTY FOR RENT

3 Islands Hallindale 2b/11/2b fully fmshd. 226-2637 after 4.

3 Islands. 1 bdrm convertible, 1 1/2 baths. 3-4 mo. 667-8067.

Arlen House. 1 bdrm convertible. 2nd floor. 4 month minimum. Mrs. Cohen, 636-6470.

Ft. Lauderdale, Sunrise Phase III. Luxury 2 bedroom, 2 bath. Pool, golf, tennis. 3 months from January 1. 221-5195.

Hallandale/Hallmark, 2 bedroom, 2 full baths. Corner unit, fully furnished. Incl. parking, valet, restaurant and many other luxury class facilities. Available Jan. 1, 1994. 731-0609.

Naples: On golf course, 21/2 bdrm, 2 bath, luxury, available, March, April '94. Ref. required. (519)433-0451.

North Miami Beach 2b/2b fully furnished. December 1-May1. 3months minimum.$1400+ 661-9479 before 10a.m. to 10p.m.

Palm Aire. Newly furnished 2 bdrm, 2 bath. 6th floor. Call Mr. or Mrs. Cogan days, 613-728-0176 or eves 613-523-6628.

Snowbird seasonal special. Beautiful clean 2 bedroom. Clubhouse privileges. 202-364-3669 and 202-366-9585.

135 FLORIDA PROPERTY FOR SALE/RENT

Arlen House East, Miami. Lovely 2 bdrm convertible facing south. 24 hour security, pool, rec room, shul. References. $129,000u.s. or rent $1,500. 305-931-4404, 305-944-0098.

Surfside-Luxury condo available on beach to share with elderly lady immediately. Close to shul and shopping.781-6787.

W.P.B. Rent with option to buy, 1 br/ 1-1/2b villa condo. Minimum 3 months $900. Days 832-2293, nights 1-416-476-2383.

135 FLORIDA PROPERTY FOR SALE/RENT

West Palm Beach, Century Village. 1 bdrm, 1 bath, upper. Golf, tennis, swimming. $18,000 or $750/monthly. Min. 4 months. 407-686-3543.

140 FLORIDA ACCOMMODATION WANTED

Century Village Deefield 2b/2b furnished near pool. 633-2037

155 ISRAEL PROPERTY FOR SALE

Luxury estate Ramat Hasharon, near country club, 1/3 acre usable lot, 4,000 sq.ft, entertainers delight, mature landscaped garden, fin.bsmt. $1,300,000. (514) 935-5141.

160 ISRAEL PROPERTY FOR RENT

Apartments in Jerusalem available by the month. For information- Judy Friedman, fax 972-2-512267.

200 OFFICE SPACE

Medical Space Available
Bathurst & Wilson
Long established practices (Pediatricians etc.)
3 months free rent. Pharmacy in building. Suzanne 633-6828 during office hours.

205 INDUSTRIAL/ COMMERCIAL SPACE

Store for rent. Spring Farm Marketplace. Great traffic flow. Bathurst/Clark Thornhill. Call for details 882-9023.

225 INVESTMENT OPPORTUNITIES

URGENT-TOP DOLLAR
Plazas wanted in Metro Toronto Area. From $2,500,000 to $20,000,000.
*No less than 80% leased
*Good Return
*50% AAA Tenants
All info will be considered strictly confidential.Please fax info & rentroll to Stan Sharvit (445-4010). Phone 445-4286. No agents please.

230 BUSINESS OPPORTUNITIES

Well established manufacturer of wedding, bar/bat mitzvah invitations, benchers, printed matches; turnkey, profitable; reasonably priced. **Brian Greenspan, Alan Ungerman R.E. 731-7111.**

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European lady looking for job as cleaning lady. 1 day per week. Halina, 614-1559.

High quality house cleaning. Call Dora, 736-1179.

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Cleaning lady avail with references. 782-7592 early evenings

Nannies available immediately. Full/part time. Cleaning, caring for elderly. Number 1 Domestic Service, 630-0674.

Polish lady looking for houses to clean.Malgorzata 530 1090

Reliable woman can clean your house and babysit. Call Irena, 488-6359.

Well-educated Jewish woman with car willing to do all Girl-Friday tasks: cleaning, cooking, errands, computer. 484-9692

Woman seeks job caring for elderly/sick, babysitting, cleaning. Bath/Steeles. Exper. 663-8837.

255 DOMESTIC HELP WANTED

Lady required to care for elderly couple. Jewish cooking a must. Full-time. Live-out. References required. 398-6833 leave message.

Mature woman to live in with handicapped senior references. Apply to 783 4368 preferably Saturday and Sunday.

260 BUSINESS PERSONALS

Don't give up!! Call Chai Introductions. Since 1975. Unlimited time. Reasonable. 783-7666.

Jewish Contemporary Singles. Unique and affordable since 1985. Monthly memberships also available. 250-1345.

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270 PERSONALS

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275 PERSONAL COMPANIONS WANTED

Professional female, very pretty, slim, 5'8", 32, seeking marriage minded male, Dr., D.D.S., L.L.B., C.A., businessman, 30-48, 5'9" plus. Include photo if possible. Reply Box 5920 CJN.

275 PERSONAL COMPANIONS WANTED

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For these ads simply address your mail to:
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The Canadian Jewish News
10 Gateway Blvd.,
Suite 420
Don Mills, Ontario
M3C 3A1

New Year--New Beginning. Early 60's. N/S unattached professional male wants to meet cheerful female 55 plus interested in music, dancing, traveling for companionship and more. Box 5981 CJN .

Semi-retired European lady wishes to meet gentleman late 60s-75. Box 5983 CJN

SJM 28 6'0" slim, attractive, outgoing, unconventional, intelligent, who loves movies, eating out, traveling, seeks honest, caring, intelligent, non-materialistic and down to earth woman 24-31, 5'5" or taller who has similar interests. Serious replies only. Box 5976 CJN.

Attractive, eclectic, professional Jewish male, fit mid-40's, whose interests include music and the arts, seeks warm, attractive and quiet 30-something, non-smoking Jewish woman for relationship. Box 5940 CJN.

Attractive, fit, professional male, seeks open-minded female for relationship. 633-3863.

Lady, professional, traditional Jewish values, enjoys long walks, art and much more looking for a warm hearted gentleman (45-50) with a good sense of humour. Box 5971 CJN.

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Montrealer helps Israel think tank

By DAVID LAZARUS

MONTREAL — Bar-Ilan University in Ramat Gan is launching Israel's second major think tank for strategic studies next month — the culmination of an effort led by one of Montreal's best-known Jewish communnity figures.

Thomas Hecht said that he is confident the BESA Centre for Strategic Studies — BESA is a split acronym for "Begin/Sadat" — will furnish Israel with a fresh academic and intellectual point of view to contrast with the Jaffee Centre for Strategic Studies at Tel Aviv University — at present the country's most prestigious think tank.

Bar Ilan University president Shlomo Eckstein, along with Hecht and Israeli dignitaries will be in Tel Aviv Oct. 11 to open the centre at a special ceremony.

In an interview, Hecht said he first thought of the need for Israel to have a second major think tank out of his own and others' perception that the Jaffee Centre, while highly credible, dominated the Israel scene and leaned to the "centre-left" in its approach.

The orientation of the new BESA Centre, as Hecht sees it, will be "centre-right."

But he insisted it will not be a "mouthpiece for Likud, anymore than Jaffee is a mouthpiece for Labor."

The most important quality of the centre's approach is that its activities will be marked, before anything else, by "academic excellence," with its distinct "political orientation."

The existence of two major strategic studies centres, Hecht believes, will augur well for the future of policy research in Israel since each will complement the other.

To get the centre off the ground, Hecht, who is also Quebec chair of the Canada-Israel Committee and vice-chair of Ben Gurion University's board of governors, had to spend much of the time finding an Israeli university that would agree to serve as its home.

He approached several and Bar-Ilan, which already had a smaller centre for strategic studies within its structure, was the most receptive to housing, as Hecht phrases it, "a reincarnation of the present centre but much broader in scope. Very much a stands-alone place."

The new centre's plans are ambitious and Hecht said it has already attracted several renowned figures from the upper echelons of academia and research to give it the credibility and clout it needs to influence public policy.

Among BESA's first major projects will be two seminars next year — one of them in conjunction with Hebrew University — on "small country security issues" and on Western European and Arab intellectual responses to Islamic fundamentalism.

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Spegel, Clara on September 13, 1993, late of 31 Robbie Ave.
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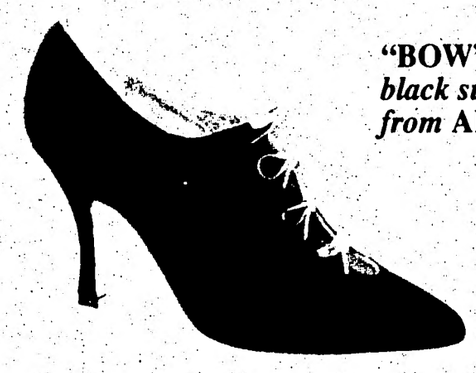

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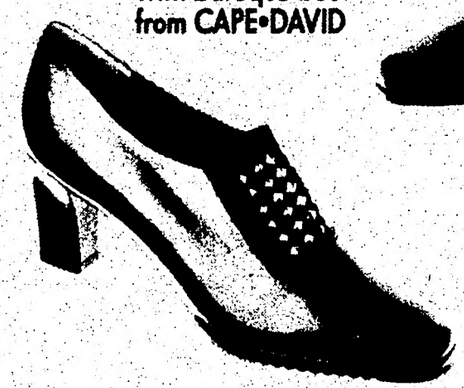

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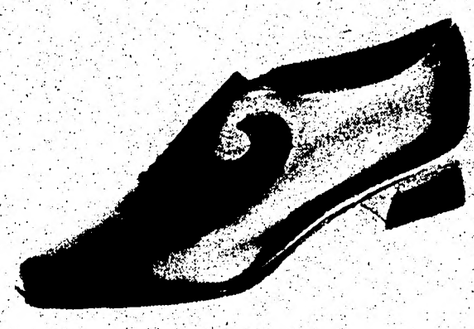

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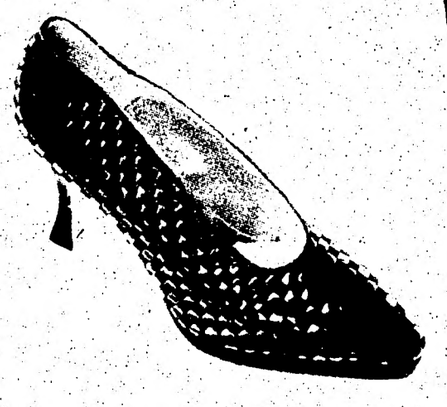

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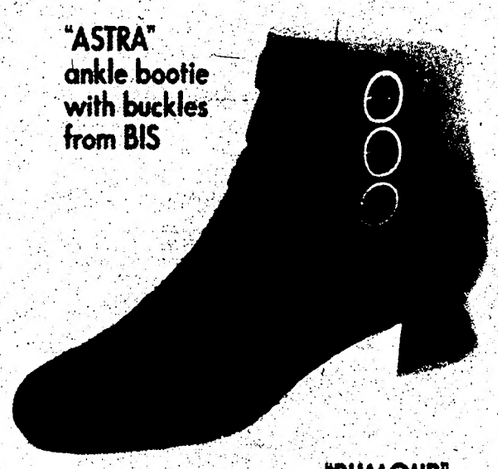

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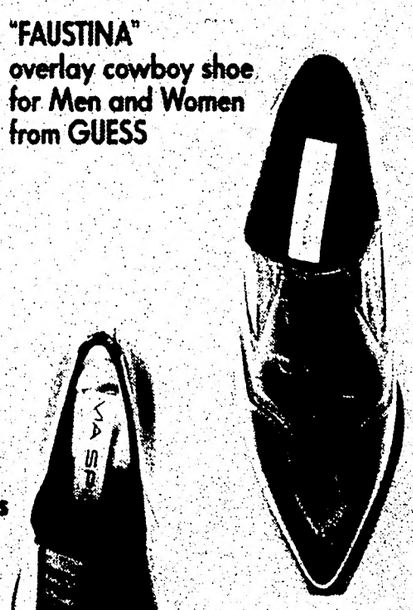

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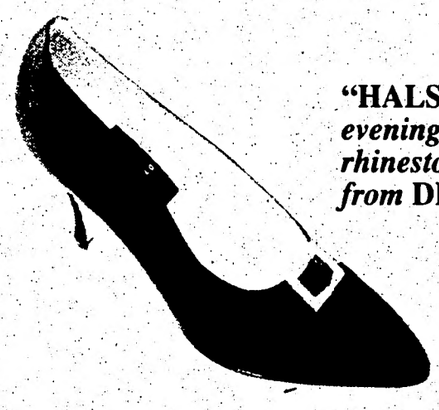

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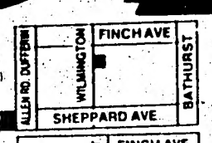

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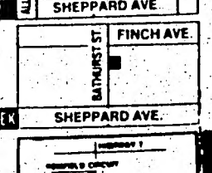

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Viewpoints

VOLUME XXI, NUMBER 4, 1993 | THE CANADIAN JEWISH PERIODICAL

Supplement to The Canadian Jewish News | **Wednesday, Sept 29, 1993**

The Holocaust: Official And Unofficial Memory in Poland and Germany

by Frank Bialystok

It is said that the victors write the history. It may also be said that historical memory is fashioned by the political elite in accordance with its political agenda. Therefore, the historical record is usually not congruent with how that history is remembered. Since World War Two, the memory of the Holocaust in Poland and Germany has been incongruent with the history of the event. The history of the Holocaust as written in the West has rightly centred on the murder of European Jewry by the national Socialist regime. The Nazis were supported by the majority of the German people; the Holocaust was implemented by Germans with the aid of collaborators and bystanders in the nations that were occupied by, or allied with Germany.

The memory of the Holocaust in Germany and Poland has not consistently reflected this historical record. In West Germany, the immediate post-war response was to purge the nation of its Nazi past and to focus on building a democratic, capitalist paradise. In East Germany, the victory over fascism was remembered as the result of Communist heroism. In Poland, the memory was similar to that of East Germany. As a result, in the two Germanies and Poland, the Jews were not consigned the status of victims. Further, the existence of a millennium of Jewish civilization was expunged from collective memory.

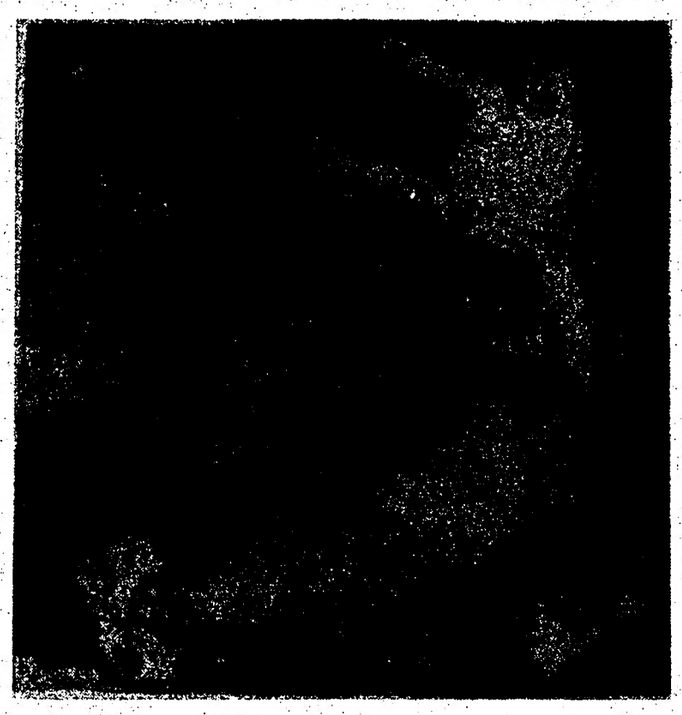
Since the fall of the Iron Curtain, the memory of the Holocaust in Poland and the united Germany has begun to change. In Poland, there is a growing recognition that Polish Jews, not the Polish people, were the primary victims during the War. Further, the legacy of Christian anti-Semitism is being acknowledged for the first time. In Germany historical memory is now more concerned than before unification with relativizing the era of National Socialism, so as to create a positive national identity. These changes are symptomatic of the international status and internal tensions of each country in the post-Communist era. At the same time they lead the countries in different public directions — one (Poland) to commemorate the Holocaust, the other (Germany) to ignore it.

These positions are propagated by the governments in power, what I call "official memory". At variance with these views, however, are the opinions of some academics, educators, and serious journalists. I term these opinions "unofficial memory". A considerable gulf between official and unofficial memory is noticeable in each country. This gulf was especially evident in the last weeks of April, 1993.

Memory in Poland

On the evening of April 19, 1993, I was one of several thousand people who passed through metal detectors into the Square of the Ghetto Fighters in Warsaw. We gathered to commemorate the 50th anniversary of the Warsaw Ghetto uprising, an event jointly sponsored by the Republic of Poland and the State of Israel.

At the ceremony, we listened to speeches by Lech Walesa, Itzhak Rabin, Al Gore, and Edgar Bronfman, and to Jewish partisan songs by the Polish Army Chorus. A sound and light show depicting the battles in the Ghetto, and the Ghetto in flames, ended the programme.



"THE GOLEM" BY ANITA GREENSTEIN, TORONTO

The commemoration of the uprising on the site of the Ghetto was the culmination of two days of remembrance of the event in Poland. April 18, Yom Hashoah, was marked by ceremonies in different sites, including Treblinka and the Jewish cemetery in Warsaw. At noon on the 19th, a wreath laying ceremony at the memorial to the Ghetto fighters, at which all the national delegations participated, preceded the unveiling of a plaque to Shmuel Zygelboim, the Jewish representative of the Polish Government in Exile in London during the War.

Two days of commemoration in Poland of the murder of European Jewry was an unprecedented symbolic act, but this act begs for explanation. Why did this event occur? Why did the Polish interpretation of the Holocaust change? How does official memory differ from the unofficial version?

For the first time since World War II the Polish government not only recognizes the murder of European Jewry on Polish soil but also admits that Jews were the primary victims of the German killing machine. This machine was aided by thousands of unscrupulous Polish Christians, but the machine was also subverted by thousands of other Polish Christians who aided and rescued Jews.

At one level, the dramatic deviation in the government's attitude since the fall of the Communist regime regarding the Holocaust in official memory, and of Polish-Jewish relations in general, must be viewed as an honest and open attempt to reassess that history in its proper light. A number of developments lend credence to this perspective: the establishment of a ministerial office on Polish-Jewish relations headed by Dr. Andrjez Zakrzewski who recently visited Canada; the renovation of the museum at Auschwitz and the rewriting of memorial plaques at Birkenau (a process which is proceeding at an agonizingly slow pace); the publication of books and pamphlets about Jewish life in Poland; public statements by the government and the bishops of the Polish Catholic Church that anti-semitism has been a blemish on Polish society; and the opening of relations with Israel and the Diaspora, that culminated in the commemoration of the Uprising.

Recent Revision of Official Memory Self-Serving

At another level, it can be argued that this recent revision of official memory is self-serving. In its attempt to recast itself as a democratic nation-state in the post Communist era, critics have pointed out that Poland is remembering the Holocaust and the Jewish contributions to Polish society to ingratiate itself in the West. How else, do these critics ask, can one explain why visible displays of anti-Semitism are increasing while the government promotes tours to Poland to thousands of Jews and assorted "Holocaust groupies" who bring much needed hard currency?

While these pessimists have some cause for their distrust of Poland's honest motivation for their rewriting of official memory, a much greater concern is one that they have overlooked. The official line has still failed to recognize the central point that Jews were a part of Polish society. In his passionate speech at the square to the heroes of the uprising, President Walesa, speaking in Polish stated: "The Jews lived among us as guests." The translation given by the simultaneous translator into English was: "The Jews lived with us as cohabitants." Whether or not this mis-translation was intentional, it points out that the main obstacle in reconstructing the memory of the Holocaust is the historical position of Polish Jews. In 1987, Jan Blonski, a Polish academic, articulated the problem:

> "We did take Jews into our home, but we made them live in the cellar. When they wanted to come into the drawing-room, our response was — Yes, but only after you cease to be Jews, when you become 'civilized'."

Political decisions often reflect public attitudes. With respect to the shift in the commemoration of the Holocaust, the Polish government has been prodded by initiatives and pressures instigated by academics and journalists, such as Blonski, that began surreptitiously under the Communists in the mid 1980s. For almost a decade, there has been an ever growing deluge of scholarship, self-investigation, and publication in universities, Catholic lay circles, and the serious press, about the "lost Jewish

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Frank Bialystok *is past Chair of the Holocaust Education Committee of the Jewish Federation of Greater Toronto.*

EDITOR'S NOTEBOOK

An interesting sidelight to Holocaust history comes from Frank Bialystok, who compares for us, first, the differences in the German and Polish versions of their country's role in the Holocaust, and even more interestingly, the "official" and "unofficial" history of the Holocaust that has emerged in each country. The objective is the same: to normalize their past, and to purge themselves, insofar as possible, of the collective guilt that is the inevitable result of the horrendous events in which they played an active role. But this, of course, is easier said than done.

In a strikingly original essay, Eugene Kaellis calls on his scientific background in biology and genetics to explain how Darwin's theory of natural selection led inevitably to 20th century anti-semitism that was based on the notion that our genes transmit certain predispositions to the next generation. This led to the biologizing of ethnicity and culture, which Nazi thinkers utilized to prove that Jews inherited their morally perverted genes and could never be absorbed into the highly developed (in their view) German culture, but had to be eliminated for the protection of the German race.

Aviva Ravel once again looks back fondly on the Yiddish culture in which she grew up, and offers a charming story which illustrates the wonderful Jewish legends that embroidered the folklore of Yiddish life.

Because of the popularity of the theme of existentialism in recent fiction and drama, many people feel that they understand this complex philosophy. My essay points out that there are three versions of existentialism today: Atheistic, Christian and Jewish. All have their adherents, but a comparison of the effects of this philosophy on their world-outlook points up some interesting and even startling differences.

Sally Zerker has sent us a detailed and carefully analyzed account of the changes she underwent in her psychological reaction to the implications of the *mechitzah* that is placed in every Orthodox synagogue to separate the men from the women. As a child raised in an Orthodox home, she accepted it as normal. But as she matured (and presumably was affected by the growing demand for gender equality in our society during the last several decades) she has become increasingly uncomfortable to be praying behind a *mechitzah*. Eventually she made the decision that she will no longer do so. We must not forget that many Orthodox women do not share her views, and will wish to take issue with her. If so, we will be glad to print their reactions, in pursuit of the policy of *Viewpoints* to be open to all viewpoints in Canadian Jewish life.

Uri Rosenzweig returns once again to the ongoing tension between Israeli and Diaspora Jews that stems from the insistence of all Israeli spokespersons that the Jews of the Diaspora are doomed to extinction, and all our community, educational and cultural structures and institutions are, sooner or later, going to disappear. One would have thought that this question has been debated for so long that there is nothing new to be said on the subject. Not so, Rosenzweig has come up with a novel and ambitious idea a world-wide television network that would serve to bind Israeli and Diaspora Jews together through increasing familiarity of each other's cultures, which are rapidly growing apart. He elaborates the possibilities of this idea in an exciting way.

Poems by Morton Manilla and Donia Blumenfeld Clenman conclude our issue.

"TALLIT" BY ANITA GREENSTEIN, TORONTO

THE HOLOCAUST

Continued from page 1

presence". These sources have fashioned an unofficial memory that has been more pervasive, more nuanced, and more complex than the official version of the political elite.

The Jewish Historical Institute in Warsaw has made a seminal contribution to unofficial memory. Its museum of artifacts from the Ghetto, especially the fragments of the archives hidden during the War by their chief editor, Emmanuel Ringelblum, (dubbed *Oneg Shabbat*), preserves that heritage and informs the visitor.

Memory in Germany

One week after the commemoration of the 50th anniversary of the Warsaw Ghetto Uprising, public attention was still focused on the Holocaust due to the opening of the United States Holocaust Museum in Washington. Much attention was given to the absence of the Chancellor of Germany and the President of Germany at the events in Washington. Many felt that this was a deliberate snub by the Republic. Moreover, Chancellor Kohl had suggested that the German Republic build its own museum in Washington showing the positive aspects of German contributions to civilization to offset the Holocaust Museum's portrayal of Germany's responsibility for initiating and implementing the Holocaust. This rebuttal to the new museum's theme was echoed in some influential circles. The weekly magazine, *Der Speigel*, in an article titled "The Holocaust Business", noted that "the Americans have three historical corpses in the cellar; the murder of the Indians, the treatment of blacks, and the Vietnam War."

What is the official memory being propagated by the German government? How does this memory compare with the unofficial one in the unified republic?

I had the opportunity to visit Berlin during the week of the opening of the Washington Museum, and to meet with several people involved in the reconstruction of memory there. At the outset, it must be noted that there is no universal political position regarding official memory; rather, there is the stand of the ruling Christian Democratic Union (CDU) and its acolytes, and there are competing views from opposing parties, most notably the Social Democratic Party (SDP). Due to its electoral power and the credit it has assumed for unification, the views of the CDU have become predominant in most spheres of German life.

With respect to the era of National Socialism, and the Holocaust specifically, the CDU has propagated the view that the atrocities committed by the Nazis were aberrations in German history. It was the party leaders, the SS, and top bureaucrats, supported by collaborators in occupied and allied Europe, according to this interpretation, who were responsible for implementing the racial programme. This version proposes that Germans should not feel guilty for the horrors perpetrated by their forefathers, and that these horrors are a blemish on what has been an otherwise admirable historical legacy.

Recent developments have strengthened the CDU's version of official memory. Kohl and his government have been slow to respond to the attacks on non-German residents, refugees and asylum seekers. CDU leaders have not been in the forefront in the huge anti-racist demonstrations. The government adheres to the law of "*ius sangunis*", which is citizenship by blood. This means that non-Germans, as defined by German nationality, cannot become German citizens, effectively preventing large sectors of the population, notably guest workers from the east, some of whom have lived in Germany for thirty years, from ever becoming German citizens. It also prevents any eligible resident from holding dual citizenship. Official memory in the realm of the CDU both exculpates the era of National Socialism and reinforces some unsavoury aspects of German nationality.

Unofficial Memory in Germany

As in Poland, there exists a competing version, an unofficial memory, both at the political level, as mentioned above, and in academic circles, memorials, and liberal journals. In Berlin, two centres of unofficial memory are the education department of the House of the Wannsee Conference, and the Centre for the Study of Antisemitism at the Technical University.

On January 20, 1942 Nazi leaders including Adolph Eichmann met at a villa in Wannsee, a bucolic suburb of Berlin, to finalize the details for what they termed the "Final Solution". Fifty years later, the villa was opened as a museum to the Holocaust, and specifically to the circumstances of that fateful meeting. The Conference House also contains an education department, headed by Dr. Annegret Ehmann. Education in Germany, she believes, should focus on the socialization that allowed the perpetrator to act, and why this action occurred in Germany and not in other nations that had a heritage of racism and anti-semitism. She opposes the official memory which promotes a sanitized vision of national identity, yet she contends that young Germans should not be labelled as victimizers, nor should young Jews feel victimized.

In the early 1980s, the Department of History at the Technical University in West Berlin opened the Centre for the Study of Antisemitism. It is the only such research site in Europe, and only the third in the world (the others being in Jerusalem and Washington). In 1990, Wolfgang Benz, a historian of the Holocaust, became its head. The centre focuses both on the history of anti-Semitism and current expressions of racism and anti-Semitism. Primarily a scholarly institute, its library and archives are used by both undergraduate and graduate students, while

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Viewpoints

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Darwinism, Molecular Biology and Jews

by Eugene Kaellis

No scientific theory affects the way people view themselves and their relationship with society, nature, and God as powerfully as that of evolution. When in 1859 Darwin's theory of evolution through Natural Selection appeared, classes privileged by lineage and inheritance opposed it because it introduced an element of permanent instability in nature and, by extension, in the social order. The rising bourgeoisie, however, welcomed it. Coveting the empowering and justifying theory of birth and divine right that had sustained nobility and royalty, they saw the social counterpart of Natural Selection as vindicating their own ascendancy. "Social Darwinism", as their attitude is presently known, is actually an inversion; Spencer's "survival of the fittest" came earlier, and Darwinism could more accurately be called "biological Spencerism".

Most public debate on Darwinism was confined to Britain, where it generated significant furor, the Anglican Church, by and large, being opposed. On the European Continent and in America, Darwinism was largely either ignored or resisted by major scientific and philosophical forces.

For Jews, Darwinism was mostly a matter of indifference. There were not many Jews in Britain and they had other, more pressing, matters commanding their attention. Moreover, Judaism, as a non-dogmatic religion, could readily absorb any presumed perturbations caused by a theory of evolution. The Judaic exegetical method had been well established for centuries in the Oral Torah, and the Talmud had accustomed Jews to grapple with controversy. The Jewish experience was so varied and so subjected to surrounding cultural and intellectual idiosyncrasies that Jews had developed an ability to appropriate and modify whatever they encountered as long as it did not impinge on basic Jewish belief.

Darwinism Posed No Major Threat to Judaism

There were then,as there are today, Jewish and Christian literalists who would not countenance any theory that deviated from *Genesis*, but in normative Judaism the use of metaphor and simile was widespread. It had ample precedence not only in the Talmud but in the Jewish Testament itself. The six "days" of creation, for example, could easily be viewed as six periods each of which might endure through eons of our time but last little more than the duration of a wink from the eye of God. Therefore, neither the concept of evolution nor Darwin's explanation posed a decisive problem for Judaism.

For Christianity, the problem was harder. As a doctrinaire religion of incarnation and exclusivity, it faced any cosmological or biological paring down of anthropocentricity as an affront to its dogma. The church had already lost a key battle to Copernicus, Galileo, and Bruno on geocentricity, one that it had waged with lethal vigor. Now, it faced the theory that Jesus, the "only begotten son of God", who, reflecting the divine image, appeared in a human form, was part of a species which had existed for only a short time in the biological order of things and was, moreover, itself presumably mutable.

There followed the famous debate of Huxley, Darwin's chief exponent, and Bishop Wilberforce, in which the church backed itself into a corner from which it managed to extricate itself only grudgingly and over time.

Darwinism A Perfect Analog For Christian Gospel

What most Christians failed to realize was that while evolution posed a threat to traditional Christian beliefs, Darwinism was a perfect analog for the

"ADAM & EVE" BY ANITA GREENSTEIN, TORONTO

Gospel message: nature sacrificing some organisms on the cross of Natural Selection permitting thereby the improvement of the race, a process evidently paralleling Jesus's crucifixion in vicarious atonement for the sins of humankind. In fact, Malthus, an Anglican cleric who preceded Darwin and whose "Essay" provided Darwin with the clue to Natural Selection, developed a socially explicit version of this process in his theory of population.

If the theory of Natural Selection was not of immediate interest to Jews, the social process which it reflected and to which it contributed soon gave Jews cause, first for concern, and then for alarm. While the preceding century had been dominated by mechanics (especially celestial mechanics) and rationalism, the nineteenth century became the century of biologizing. The theory of evolution, by its early marriage to genetics, formed the basis, not only for modern biology, but for the development of social theory practice which still pervades the West. Eugenics was the logical and early offspring of this marriage which very soon spawned theories of criminal physiognomy (cf. Lombroso), racism, and anti-semitism.

Biologizing Posed Thread of Anti-semitism

Just as Natural Selection had justified the rise of the bourgeosie in Britain, it condoned British imperialism's sitting astride its wideflung colonies of colored people. In the United States, biologizing rationalized the "peculiar institution" of slavery. And in Europe intellectuals fashioned a theory in which Jews were portrayed as inherently degenerate — grasping, lecherous, conspiratorial, and irretrievably alien.

Except for Catholic Spain, which, to explain the high rate of recidivism among converted Jews, had in the fifteenth century developed the notion that there was something intractable in "Jewish blood", Christian society, at least in theory, had accepted baptized Jews. It was the biologizing of ethnicity and culture that gave rise to modern anti-semitism and with it the belief that converted or assimilated Jews could never improve their morally perverted inheritance. Banishment or extermination was the only "solution".

What is most amazing about the triumph of Natural Selection is that while it satisfied a number of *social* theoretical "requirements", biologically it had, and has, little to commend it. To cite only one major defect of Natural selection, it is a tautology. Darwinians and neo-Darwinians, who dominate biology, periodically rail against this charge, but no degree of outrage can change the fact that Natural Selection says that the fitter species survive, and we know that they are fitter precisely because they survive, which is about as insightful as saying that the rich are wealthy because they have lots of money.

Darwin himself expressed fears about the value of Natural Selection in explaining the evolution of such a highly complex, integrated organ as the mammalian eye. He was aware of the huge gaps in the fossil record, which well over a century of paleontological exploration has not eliminated. Relying heavily on breeding as a source of variation, he knew that prolonged breeding soon reaches limits and may even give rise to throwbacks. And while Darwin insouciantly used the word "species" in the title of his key work, he never defined it and, to this day, it lacks an adequate definition.

Evolution Need Not Be Wed to Natural Selection

The concept of evolution preceded Darwin and need not be indissolubly wed to his theory of Natural Selection. There are alternative hypotheses and, of course, science can always exercise its rarely chosen option of conceding that it may never know. However, the scientific arguments against Darwinism or neo-Darwinism in any of its several guises is not the subject of this essay. Its basic contention is that any theory, especially a highly problematic one, which emphasizes the alleged genetic basis of traits, which posits a mindless and cruel competition among variants for a place in the sun, and which condemns the losers to extinction generates social values that challenge the Judaic view of God and nature and can have serious consequences for Jews.

It was a small step from Darwin's Natural Selection to Galton's eugenics, another one to the concept of *Herrenvolk*, and only a slight extension to theorists in the 19th century who created modern anti-semitism — Marr, Gobineau, Duhring, and Chamberlain. Biological destiny merged into national mission — *Lebensraum* in Germany, the "white man's burden" in England, and "manifest destiny" in the United States.

Nazis Considered the Holocaust as Biological Cleansing

In a startlingly accurate commentary on the race legislation they had helped formulate, Nazi Doctors Arthur Gutt, Ernst Rudin, and Fall Rutt wrote: "Our whole cultural life for decades has been more or less under the influence of biological thinking, as it was begun politically around the middle of the last century, but the teachings of Darwin, Mendel, and Galton and afterwards advanced by the studies of Ploetz, Schallmeyer, Correns, de Vries, Teschermak, Baur, Rudin, Fischer, Lenz, and other." It is therefore not surprising that Alfred Rosenberg, the leading theoretician of the Nazi Party, referred to the second World War as "a cleansing biological world revolution."

With the domination of biology by molecular genetics, the biologizing of the nineteenth century became the geneticism of the twentieth. Genetic engineering and the new "discipline" of sociobiology threaten to reduce human beings to complex but passive venues in which are acted out the destiny of their genes. This raises serious ethical problems which should be of great concern to Jews. It challenges the Jewish view of human beings as self-aware creations who strive, in freedom, for God's blessings.

Some leading scientists, heady with the undeniable, if much vaunted, successes of genetic engineering, are in the throes of a perfectionism and immortalism that inevitably leads to elitist, technocratic authoritarianism. Timothy Findley once correctly identified the basis for totalitarianism as the drive, not for perfectibility, but for perfection.

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Longevity

by Aviva Ravel

One hot summer afternoon my two younger sisters and I sat licking ice cream cones on our front stoop on Clarke Street, while our parents occupied the kitchen chairs alongside us. Old Mr. Jacob Malamud, leaning heavily on his cane, hobbled by slowly on his spindly bow legs and nodded politely in our direction. He was so bent over, his torso from the waist up was almost parallel to the sidewalk. The translucent paper-thin skin stretched tightly over his sharp cheek bones, the narrow slightly slanted eyes, and bald oval head, gave him the appearance of a leprechaun. Every day he made the laborious trip to the corner store to buy a Pepsi and a Joe Louis.

"It's not such healthy food," my mother commented as she started another *merejeh* on a sock that had already been darned from heel to toe. She took pride in reading the leaflets from the clinic that instructed mothers on the benefits of wholesome foods.

My father set the Yiddish newspaper on his knee, slipped a Turret between his lips, lit it, took a long puff, and exhaled with undisguised pleasure. "It doesn't hurt him," he said, grinning. He didn't pay attention to my mother who insisted that smoke is bad for the heart.

"Is it true Mr. Malamud is 150 years old?" my younger sister asked.

"No one can live that long," I said.

My father came back with, "He can even be older".

"Impossible," I said. "No one in my encyclopedia lived that long."

My mother came to my defense, "Even Moishe Rabeinu lived only to 120."

"Never mind Moishe Rabeinu and your encyclopedia. I know better," he said, and told this story in the usual way — switching back and forth from English to Yiddish even in mid-sentence.

"It is written in the secret books of the Cabbala that when a person is born, the *shamès* of Heaven receives the information from the Riboino Shel Oylam Himself. You may ask what information? So I'll tell you. Where the person will live. If he'll have a family. How he'll make a living. When he'll die. The only information he doesn't get, is what kind of person he'll be. A person can choose to be good or bad, that is left up to us. It is written:
That means you'll eat butter and honey if you choose good and not bad."

"Not *tayv*," I said, mimicking my father's Litvak accent, "*Tov*".

"For that I send you to 'cheder' to make fun of your father?" he said.

"I don't like honey anyway," my youngest sister said.

"So go on with the story," the other said impatiently.

"I'll talk if people don't interrupt." He held our attention with his sharp brown eyes, waited for total silence, and continued. "Anyway, the *shamès* has to have a good memory because he gives the information to the bookkeeper. The bookkeeper writes it down in a ledger like in the factory. Once it's written, a person begins his life."

"In what language?" I asked. The note of scepticism in my voice was not lost on him.

"In Hebrayish, like in the Torah," my father answered sharply. "What language do you think? Turkish? Any more questions?" There weren't any, so he resumed. "You know it's written in the Yom Kippur *machzor* that Heaven knows who will live and who will die before the year is over. But if a person promises from the heart to be good and change his bad ways, he is forgiven and the *shamès* tells the bookkeeper to erase the old information."

I threw my younger sister a pertinent look. She had scribbled in my story notebook because I refused to take her downtown with my friends. Her eyes filled with tears. My arm went about her and I assured her that she'll be forgiven if she doesn't do it again. The youngest said she'll always "do messages" for my mother. When the others turned their pointed gaze on me, I reluctantly promised to hang up my clothes. My father was pleased with the effect his story was having.

"What does this have to do with Mr. Malamud?" my mother asked, holding her needle up and threading it. The sun's rays played on her hair, turning brown stray strands into red and gold. She looked younger when she wasn't working in the factory.

"Patience, I'm coming to it." Again he waited for total silence before he continued. "Well, it happens the *shamès* is very busy. Thousands of people are born in the world every day, and there are millions more praying to change the information in the books, so he can get mixed up. After all, he's only human."

My mother gave a little gush of laughter. "He should get an assistant."

"I'm telling the children a serious story so they should learn something and you laugh?" my father said, peeved.

"Go on, Daddy, tell the story," my sisters clamoured as did a few neighbours who had in the meantime gathered around our stoop. The growing audience delighted him. Placated, he went on. "Well, the day Jacob Malamud was born was a very busy day. It was on the third day of *slichos* in the year that a great holy man, Nahman of Bratslav, was praying hard for his people. It was also a record day for births all over the world, so the *shamès* forgot to tell the bookkeeper that Jacob Malamud was born and his name doesn't appear in the books."

"You mean he can live forever?" I asked incredulously.

"It's possible."

"Unless the Riboino Shel Oylam calls in an accountant to check over the books," my mother laughed.

"Your mother is a real kibbitzer," my father retorted. "She should be on Jack Benny." My mother took it as a compliment.

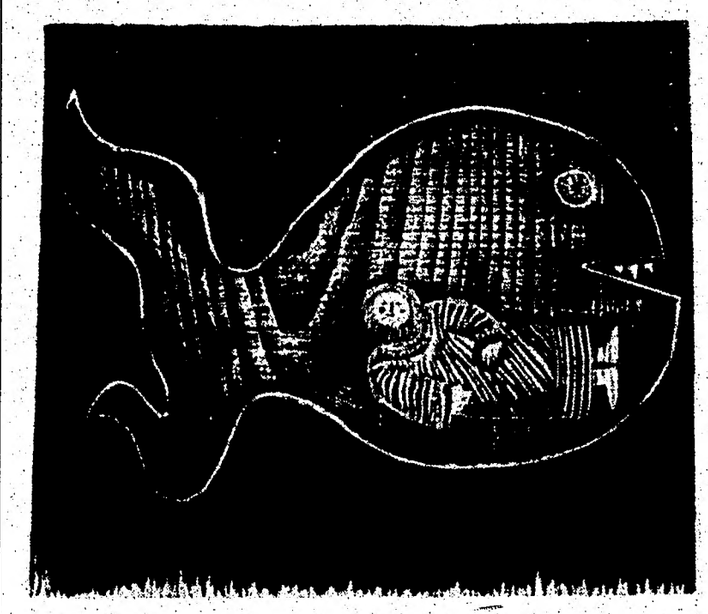
The youngest said, "I hope they forgot to write my name, so I'll live forever".

"Don't say that," my father said, shaking his forefinger. "Mr. Malamud is all alone in the world. His children, his family, everyone went before him. It's a curse I don't wish on no one."

With that my father tucked the newspaper under his arm, asked my mother for a glass of tea, and with the hint of a bow to his rapt audience, went into the house. My mother beamed at her children, collected her mending paraphernalia, and followed her husband. By now we had finished our ice cream and ran off to play before the day faded.

Soon after, when Jacob Malamud went to meet his Maker, my father said, "Nu, the bookkeeper finally balanced the books."

Recently my father died at the age of 102. For years I assumed the Heavenly *shamès* had forgotten to report my father's birth, and I took it for granted he'd live forever. So it came as a terrible shock when he left us. Now I believe that the peaceful end to my father's longevity was the decree of the Almighty after all.



"JONAH AND THE WHALE" BY ANITA GREENSTEIN, TORONTO

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THE HOLOCAUST Continued from page 2

its surveys are published in the national press. Last year, the Centre sponsored a four day conference on anti-Semitism in Europe.

Museum of The Holocaust Should Have Opened in Berlin Not Washington

It is ironic that a museum of the Holocaust was opened in Washington rather than in Berlin or Munich. Germany's attempt to normalize its past, to present a positive national identity, has been successful to the degree that the Federal Republic quickly integrated itself into the mainstream of western, democratic nation-states. Post-war Germany has deflected the difficult question of "How could this have happened here?" by purging itself of the totalitarian underpinnings of the preceding era, and by paying reparations, supporting the state of Israel, and adopting liberal policies towards refugees. In the post-unification era, official memory as propagated by the CDU seeks to place National Socialism and the Holocaust on a plane with other atrocities in recent history as a method of reconciling the reconstituted German people with their past.

At the level of unofficial memory, some academics and educators do ask the difficult question of causation, and also pose the challenge to the current generation of Germans to prevent a recurrence of the virulence of racism in the charged climate of post-communist Europe. If this challenge is met with dedication and perseverance, the gap between official and unofficial memory will be narrowed and the German people will be the beneficiaries.

Germany is trying to relativize the Holocaust to create a positive national identity whereas Poland is confronting a legacy of anti-Semitism in acknowledging that Jews lived and suffered on its soil. These versions of official memory, however, compete with an unofficial memory represented by scholars, educators and journalists. In Germany, the unofficial version of the history of the period focuses on the uniqueness of German responsibility, and therefore is at odds with the official version. In Poland, while the unofficial version more closely mirrors the official one than in Germany, it recognizes that Jewish membership in the Polish nation was restricted in action and sentiment, and remains so in memory.

Historical memory is not constant. Memory is fluid, buffeted by circumstances, ideologies, and national goals. In the post-Communist era, the memory of the Holocaust is being reconstructed in Poland, a nation-state that is attempting to emerge from a half century of Communist ideology, and two centuries of interrupted foreign domination. Germany is a nation that has successfully emerged from the recent National Socialist era, and in so doing is reconstructing a national identity that will make its citizens proud to be German. Commemoration of the Holocaust in Poland, and the absence of such commemoration in Germany, in April 1993, can only be viewed through the prism of our current historical context.

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Judaism Strives for Perfectibility Christianity for Perfection

Judaism posits an unqualified monotheism; the God of Creation is also the God of Redemption. This means that in nature there is ever a redeeming quality. The task of Jews is to recognize that quality and strengthen it, to re-assert responsibility, to re-emphasize *evitability*, and to re-accept social and personal "imperfection" just as Judaism acknowledges the "imperfections" of its "heroes" — the *chutzpah* of Abraham, the deceit of Jacob, the insolence of Moses, the madness of Saul, the lechery of David. Christianity, on the other hand, is based on perfection — an immaculate conception, a virgin birth, a perfect life and a perfect sacrificial death for its exemplar.

Of the three major admonitions of Micah: "to do justice, and to love kindness, to walk humbly with your God," the last is perhaps the most important. Without humility, justice and kindness quickly vanish.

The Three Faces Of Existentialism

by William Abrams

Existentialism has had a greater and seemingly more lasting impact on the intellectual climate of this century than any other recent school of philosophical thought. Its influence has spread beyond the scholarly realm into the world of art and culture. The theatre of the absurd, the existentialist hero of literature, have become familiar to us all, and are accepted as standard cocktail-party conversational fare. However, this widespread popularity has resulted in superficial and distorted conceptions of existentialism and in particular, a lack of knowledge of the three distinct versions which exist: Atheistic, Christian, and Jewish.

What is existentialism and what is the reason for its popularity in today's society? J.C. Mihalich in "Existentialism and Thomism" offers an excellent definition: "The term existentialism describes any philosophy that centers its analysis on the personal reality of the individual enmeshed in the vicissitudes of his own experiences. It is basically a philosophy of subjectivity, one that emphasizes the subject of consciousness as opposed to the objective reality in which the subject finds himself." Existentialism arose as a reaction to the abstract philosophies which reigned supreme during the last several centuries, until the beginning of the scientific era. The aim or purpose of philosophy was viewed during this period as a search for truth based on an analysis of the nature of reality. The methods used were primarily the construction and development of systems of ideas, with the inevitable diminution of the centrality of the human personality. A parallel development was the rise of technology, which in the material world also contributed to the depersonalization and the dehumanization of the individual in an increasingly mechanized society. By contrast existentialism placed man once again in the hub of his universe, and reestablished his centrality and his ability to act, to be the creator of his own fate, whatever that fate might prove to be.

Sartre: Atheistic Existentialism

Jean-Paul Sartre, due to his fame as writer and playwright, is perhaps the best known exponent of existentialist philosophy. Most people are simply unaware of the fact that his conception represents only one aspect of this philosophy — that of atheistic existentialism. The starting point of Sartre's philosophy lies in these words: "Existence precedes essence". The essence of a thing, e.g. a hammer, says Sartre, its nature design and function, lies in the mind of the artisan before he begins to make it, or cause it to exist. Similarly, if there is a God, the essence of man, being in the mind of God before his creation, precedes man's existence. But, says Sartre, there is no God. Therefore man's existence precedes his essence, and the belief that every human being is born with a spark of the divine in his soul, is false.

The thrust of Sartre's existential philosophy is to pursue the implications of this basic premise to their ultimate conclusion without flinching and without self-deception. To quote Sartre: "The existentialist thinks it very distressing that God does not exist because all possibility of finding values in a heaven of ideas disappear along with him. If God does not exist, we find no values or commands to turn to which legitimize our conduct. We are alone with no excuses."

Man, to quote a famous Sartre phrase is "condemned to be free". He must face each existential situation afresh each day, and create or invent his course of action as it arises. Here we reach a key word in Sartre's philosophy: action. Man fulfils his essence in his actions. In a sense, he only really actualizes his existence as he acts and as another human being reacts to his action. And since he has no guidelines to help him, he faces this awesome responsibility with no help of any kind. Therefore he acts out the consequences of his freedom in anguish and dread.

Furthermore, he cannot delude himself that his actions will give meaning and content to his existence. To quote Sartre again, "Every living thing is born without reason, prolongs itself out of weakness and dies by chance." Life can be summed up in one word: absurd. To believe otherwise is to commit existentialism's major sin — self-deception. Thus the true existentialist sees clearly the absurdity, anguish and futility of life. Nevertheless he acts out his life out of a sort of bleak defiance, refusing the crutch of faith.

Kierkegaard: Christian Existentialism

It is precisely through an analysis of the nature of faith that Kierkegaard's philosophy of existentialism can be understood. This is to be found in his most famous work, *Fear and Trembling*, in which Kierkegaard explores in depth the various stages of faith tested to its ultimate limits. He uses as his material for this analysis the experience of Abraham when put to the supreme test of the sacrifice of Isaac

"KAFKA'S ROOM" BY ANITA GREENSTEIN, TORONTO

on Mount Moriah. Here is Prof. D.F. Swenson's outline of Kierkegaard's purpose in writing the book: "Kierkegaard in this volume is concerned with some of the most distinctive traits of the religious concept of faith, taken in the more specific sense in which it is fundamental to the Christian consciousness. It is here depicted as a major human passion, affecting daily life at every point, its content being the entire essential reality of the individual's existence."

Swenson then traces several steps in the development of Abraham's faith as portrayed in the book.

The first step is infinite resignation with regard to finite goods. Abraham loves Isaac better than anything in the world and therefore Isaac represents to him the most life has to offer with respect to "finite goods". His first step is therefore to achieve infinite resignation, the willingness to surrender everything that makes life dear to him. He can achieve this only by plumbing the depths of despair. Kierkegaard wrote his second book *Sickness Unto Death* on the subject of despair, for fundamental to his thinking is the concept that faith begins on the other side of despair. "In the last resort," he says "that is, when the point is to believe, the only help is this, that for God all things are possible." Thus, for him, faith is at the opposite pole from those dreams of wish-fulfilment that Sartre describes it to be.

The second stage of faith is the "teleological suspension of the ethical". Having achieved infinite resignation with respect to finite goods, symbolized by Isaac, Abraham has to achieve a stage beyond this, a willingness to sacrifice his greatest intangible possession, his belief in his own reason which told him that his God was an Ethical God, and could therefore not demand the supremely unethical act of murder of a son by his own father. This suspension of the ethical for a purpose higher than the ethical is a paradox, an absurdity, and it is this absurdity that Abraham must embrace. This is the famous "leap of faith" into the abyss beyond reason. To quote Kierkegaard again "I am able to make from the springboard the great leap whereby I pass into infinity."

The man who achieved the foregoing now enters a particular relationship with God, dispensing with any form of universal intermediary — community, state, tradition, humanity — so that the individual achieves an "absolute relation to the Absolute". This is the relationship of "The Single One", (another famous Kierkegaard phrase) to God.

Martin Buber: Jewish Existentialism

Martin Buber's best known contribution to modern religious thought, his exposition of the "I-Thou" relationship as the basis of human existence, stems directly from Kierkegaard's concept of "The Single One". For what Kierkegaard is describing in his "absolute relation to the Absolute" is the direct encounter between God and man which Buber envisaged as the primary eternal phenomenon. But there is a fundamental difference between Kierkegaard's conception and that of Buber. In Buber's word: "No one can refute Kierkegaard as well as Kierkegaard himself. In 1843 Kierkegaard enters this unforgettable confession in his diary: 'Had I had faith, I would have remained with Regina' (to whom he was engaged to marry, and broke with in order to develop his relationship with God)." By this he means, continues Buber "Had I really believed that with God all things are possible, I would have remained with Regina. But while he means this, he says something else too, namely, that the Single One, if he really believes, can and may have to do essentially with another." W. Herberg, in his introduction to *Writings of Martin Buber* elaborates this thought. "As against Kierkegaard's assertion that everyone should be wary of having to do with 'the others', and essentially should speak only with God, and with himself, Buber insists that the fundamental relationship is triadic — The Self, God and the other. Real relationship with God cannot be achieved if real relationship with other human beings is not present. Man's dialogue brings him into the between man and man, but also in to the between man and God. For God is the eternal Thou in Whom the extended lines of relation meet. Every particular Thou is a glimpse through the eternal Thou; by means of every particular Thou, the primary word addresses the eternal Thou. God is the center of the circle of existence, the apex of the triangle of life."

Buber also deals with the fundamental error in Sartre's premises: "If my only purpose in life is to fulfil myself in action, and the function of the other is to react, then the relationship between us is that of subject-object", or as Buber says "I-It". But the other human beings are also subjects and tend to regard me as object. The result is that the only relationship possible between people is an adversary relationship. This point is dramatized by Sartre himself in his play, *No Exit*, the point of which is that Hell does not exist in reality but to use Sartre's oft-quoted line, "Hell is other people". But Buber asks, "What if it is not primarily the reciprocal relationship of subject-object that exists between me and the other, but rather the reciprocal relation of I and Thou?" In the relations between man and man in the actual world, we must to some extent use our fellow man as an It, and that is the poignant character of the wrongness and brokenness of existence in a hitherto imperfect world. Yet however inescapable, the I-It relationship must remain subordinate. It is the predominance, and not the mere existence of the I-It relationship that is the source of evil. "Without it" says Buber, "man cannot live, but he who lives with It alone is not a man. All real living is meeting."

Buber also deals with Sartre's contention that there are no true values in life, and that one must invent them for each existential situation. Buber writes "Sartre says in effect 'If I have done away with God the father, someone is needed to invent values: life has no meaning *a priori*; it is up to you to give it meaning'. That is almost exactly what Neitzche said, and it has not become any truer since then. One can believe in and accept a meaning or value, one can set

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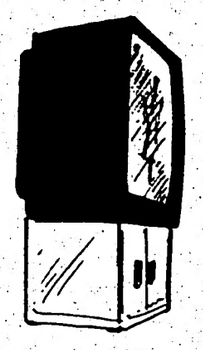
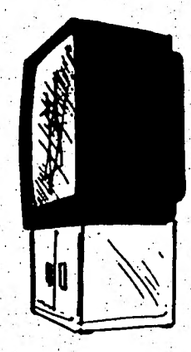


Israel, The Disapora And The Electronic Jewish Future



by Uri Rosenzweig

It's happening again, just as it did in Israel's early years. Increasingly our Israeli cousins, emissaries, diplomats and writers, are telling us that the future for Diaspora Jewry is bleak and that the only way for us to survive as Jews is to move to Israel with our families.

These Israelis point to increasing rates of assimilation and intermarriage in North America, describe as a "myth" the claimed existence of a partnership between Israel and the Diaspora because we and our children don't join and fight in the Israeli Defense Forces and therefore don't put our lives on the line; and that all our financial contributions to Israel through UJA, Bonds, etc., don't amount to a can of beans when compared to Israel's total revenue. They tell us further that the millions we spend each year on day schools, community centres, camps, synagogues, etc., have failed to stem the growing tide of assimilation, and it's only a matter of time, a few generations at most, before Jewish life in North America as we know it, will be finished, kaput. And in a final volley heralding our demise, they predict that by the year 2000 or so Israel will be the world's largest Jewish community so what happens in the Diaspora doesn't matter much.

Diaspora
A Key Element in Survival of Judaism

These soothsayers of doom for Diaspora Jewry obviously don't know or don't give much credence to the view that the Diaspora has been one of the key elements in the survival of Judaism.

In his book "The Indestructible Jews", Max Dimont provides an eloquent case on behalf of the Diaspora.

"If not for the Diaspora, the Jews might have become an extinct people, like other peoples who lived and died within the boundaries of their states, or simply vanished when transplanted into alien cultures. The Diaspora not only saved the Jews from extinction, it placed them in the midst of history. Twice Jews were exiled from their homeland. Each time it was Diaspora Jews who not only preserved Judaism in exile, but eventually restored the Jewish state.

"If all Jews in the Diaspora would emigrate to Israel," Dimont continues, "could they survive within the state's geographical boundaries as a people for another millennia or two? If someday, God forbid, a military calamity were to disperse them from their land for a third time, what would happen if there were no Diaspora to absorb them?"

Jews managed to survive without the state of Israel for a long time, but it was only with the re-establishment of the Jewish homeland that we became whole again. Israel has served to enhance Jewish life everywhere. It has given us a new vitality and pride as Jews. The centuries old prayer, "Next year in Jerusalem," kept the hope and faith alive for countless generations for our return to Zion.

Israeli View of Diaspora
Negates Universal Message of Judaism

But if our Israeli friends are right, we Jews both in the Diaspora and Israel are in greater trouble than we ever imagined. Because the essence of the Israeli argument, that we can survive as Jews only in Israel, and an increasingly secularized one at that, suggests that we must be confined to a ghetto setting.

In that case, Israel would become a Jewish ghetto on a world class scale, and the universal meaning and message of Judaism, of surviving through our faith alone, transcending all geographical, national boundaries, as we've done for centuries, would be lost.

Certainly we should encourage aliyah; certainly we must acknowledge and support the miracle that is Israel. By the same token, Israelis must not be so quick to write us off and consider Diaspora Jewry merely as a slowly diminishing resource for aliyah.

Mass aliyah is not the answer and perhaps the key to a solution for our serious problems in the Diaspora is contained in Rabbi Abraham Heschel's eloquent, poetic book, *Israel*, in which he states as follows:

> "The crisis in Judaism goes beyond the issues of creed and observance. Even if we could reach a consensus on theology and law, the question of the adequacy of present day ethics and observance would remain. Are personal observance and traditional study, are synagogues and Hebrew schools, attuned to the earnest wrestling with the issues of massive obtuseness and the dying of the hearts? Are customs and ceremonies, are services and sermons, an adequate antidote to the massive dehumanization to emerging monsters of absurdity? Is Judaism as presently understood equipped to confront the challenge of the world?

Judaism Must Respond to
the Challenge of Immediate History

> "Genuine history is enshrined in our rituals. Yet ritual, loyalty, theology, remain deficient unless there is an ongoing responsiveness to the outbursts and to the demands of immediate history, of our own situations."

Jewish leadership has generally failed to respond effectively to the demands of immediate history in the Diaspora. We need new ideas, new instruments to fashion our survival, and in that response Israel must play a major role rather than merely preparing to say Kaddish in anticipation of our demise.

Instead of spending millions on new synagogues, community centres and Day schools, instead of establishing new task forces to deal with old and continuing problems, isn't it time that the organized Jewish community, nationally and internationally tuned in to an electronic Jewish future?

An Electronic Jewish Future?

Electronic media have brought the world into our homes instantaneously. We can watch and hear wars, sports, drama, concerts, discussions, debates, analyses, elections — you name it, it's all there for us. We can even switch channels without getting up and see it all in living colour. Electronic media are the new wave, the new and growing world order of mass communication. We must embrace it, recognizing that it will shape our lives and lifestyles as we head into the next century. The introduction of hundreds of new cable channels will greatly increase TV's impact as a news, cultural and educational medium and wearing micro TVs on our wrists will become almost as common as wristwatches.

The impact of TV as compared to other news media such as radio and print came across again when viewers around the world watched various programs commemorating Yom Hashoah and the Warsaw Ghetto uprising. Media coverage generally seemed more prevalent than in previous years, and perhaps it was because the stark reality in Bosnia-Herzegovina, shown daily on our screens, reminds us that we can't say "never again" in a world still filled with racial hatred and lacking the courage to address it meaningfully.

There are many who find fault with television, particularly those concerned with the influence of too much sex, crime and violence on the screen. Thus, both those who see the positive or negative aspects of TV share a common belief in its powerful impact.

Organized Jewish communities on all levels, have failed to exploit TV as the most potent communications medium in the world of today and tomorrow.

Sure there have been TV programs and movies for the about Jews, and there are some excellent video cassettes available. But I'm talking about something on a much grander universal scale.

Israel Should Establish
an International Jewish Network

The best thing Israel can do to enhance Jewish life and foster increased Jewish identification now and in the next century is to launch a special communications satellite for the purpose of establishing an international Jewish TV network. Who knows? Maybe it's already up there.

Can you imagine its impact, linking Jews around the world? As a multifaceted medium, it would not only offer Jewish news of the day, but cultural and educational programs aimed at various age levels and interests that would reach millions around the world, both in all organized Jewish communities and those living outside the mainstream of Jewish life.

Imagine switching on this channel and bringing the greatest Jewish leaders, thinkers, historians, artists, actors and academics right into your living room. Imagine the tremendous, expanded cultural opportunities that would be offered to Jewish playwrights, poets, actors, musicians, and linguistic opportunities with programs in Yiddish and Hebrew as well as English. Imagine the opportunity to witness all important Jewish gatherings and conventions on the national and international levels without leaving home.

In order to have the broadest popular appeal, this channel would of course have to replicate some of the more popular types of programs now on TV: talk shows, soap operas, quiz programs, cartoons and other programs for kids, music videos and programs for teens, etc., etc., but they would all be on Jewish themes.

Imagine Jerry Lewis hosting a world-wide UJA telethon, a Wheel of Fortune game show with the Hebrew alphabet offering Israel Bonds and trips to Israel as prizes. We could even duplicate the Oprah show with a beautiful Falasha lady as host, Larry King doing incisive interviews with Jewish personalities around the world, using the great amount of Jewish talent that exists in the TV and entertainment fields.

Israeli TV Network Could Win
the Battle for Jewish Survival

Only in Israel, you say? Well, despite its many unique accomplishments, Israel shunned television until 1968 and it only started cable a few years ago. Furthermore, its most popular TV is Friday night, with, according to reports, Street Legal and E.N.G. as two of the biggest hits! Now if North American culture can have such a big impact in Israel, why can't Jewish culture have a similar impact on Diaspora Jewry?

I'm not suggesting that a world-wide Jewish TV network can alone solve the problems of growing assimilation and alienation of Jewish youth. But along with Jewish schools, camps, community centres and synagogues, it can become another potent weapon in our arsenal to preserve and enhance a shrinking Jewish global village.

The late Marshall McLuhan, great media pundit stated that "Television brought the brutality of war into the comfort of the living room. Vietnam was lost in the living rooms of America — not on the battlefields of Vietnam."

Perhaps we can win the battle for creative Jewish survival in our living rooms as well.

Uri Rosenzweig ,now a business man in Redwater, Alberta, was active as a professional in Jewish communal organizations over a span of thirty-five years. He writes a regular column for the *Edmonton News*.

How I Gave Up The Mechitzah For Good

by Sally Zerker

When I was about ten or eleven years old, my father, Chaim Friedberg, without forewarning or consultation, made a surprising announcement. From then on, he said, I would be accompanying him to *shul* regularly every *shabbath*. Why did he initiate that new directive? Because my father had come to the conclusion that I didn't know how to *doven*.

He was right! I didn't know how to *doven*. Oh, I knew how to read Hebrew by then, but that did not qualify me as a *dovener*. I didn't know the order of the prayers nor was I familiar with the individual prayers, other than *Sh'ma Yisrael*, a memorized obligation before sleep each and every night.

But there was a very good reason for my ignorance in this case, and the explanation is rather elementary. I was a girl! In our family, as in all the other observant Jewish households familiar to me, only the boys attended synagogue on a weekly basis. And so, on Saturday morning, my brother Ben and my father left the house for *shul* at an early hour, while my mother, my sisters and I languished in bed, read wonderful novels, ate a leisurely breakfast, had time to work through sibling controversies, and of course, prepared lunch. Which is to say, spontaneity and pleasure was our morning *shabbath* lot, while the men spoke for us to God.

That doesn't mean that I had never been to *shul*. On *Rosh Hashonah* and *Yom Kippur* it was time to dress up and set off with my sisters or cousins for the *shtiebl* where my father was the *ba'al t'fillah*. From year to year our destination might change, depending on that particular holiday's place of employment for my father. But there was one common feature to all the various synagogues I came to attend because of my father's talents. They all had *mechitzoth*, that is barriers behind which women and girls sat or stood while praying.

In all but one of the synagogues I attended as a youngster this barrier was total. I could never actually see my father. Nor could I see the *bimah*, the *aron kodesh* or the Torah as it was being read or carried. All I could see in the synagogues I attended as a child were other females.

In my father's own *shtiebl* on Brunswick Street, which was nothing more than the ground floor of a typical working-class semi-detached house, the women were consigned to the front room, with the balance of the flat separated by a wall that had one small opening through which the voices of the men could be heard. The men's section, or the real operating part of the synagogue, had been assembled into one large space out of the remainder of the ground floor of the house. I image that in that room one would have found the usual accoutrements of synagogues — the *aron kodesh*, the *bimah*, a Torah or two — but I can only imagine this, because as a girl I was not permitted into that holy of holies. Perhaps I could have taken a peek, but I know I would have felt awkward sticking my face into the men's domain, so I never did.

The end result was that I never actually *dovened* on the high holidays. I always came to *shul* in time to hear the *shofar*, because my father insisted that it was an absolute obligation to hear the *shofar*. Once, my cousin and I wandered unhurriedly through the heart of Jewish Toronto on *Rosh Hashonah*, visiting friends at different synagogues along the way, and taking our own sweet time getting to our destination, which was my father's then place of worship. And so we missed the *shofar* service. We didn't think we were terribly negligent because we did hear the *shofar*'s voice when it was sounded later on in the service. But, said my father, that "hearing" didn't count. Only the original presentation, the actual *shofar* service, fulfilled our obligation to hear the

"DYBBUK" BY ANITA GREENSTEIN, TORONTO

shofar on *Rosh Hashonah*. You can be sure that I tarried no more on the way to *shul*. A Jewish obligation is a serious business.

What I didn't know until many years later was that female persons, according to Jewish law, do not have to hear the *shofar*. Women, children and slaves are exempt from all positive commandments which occur within time limits, such as hearing the *shofar*, eating in a *sukkah*, praying with the *lulav*, or praying three times daily. This trio of marginal Jews is however responsible to fulfil all negative commandments, including negative time-bound *mitzvoth*. So, for example, women must not violate the Sabbath along with all the quintessential Jews, that is, Jewish men.

On reflection, I've come to believe that my father knew the law as it related to women. But I also think he chose to ignore it. He and my mother wanted their daughters to have an enriched Jewish life, and so they made sure that we did indeed fulfil positive time-bound commandments. That's why he (or perhaps it was my mother who) arranged for a gentle elderly man who was a *shamash* at a nearby *shul* to bring the *lulav* and *etrog* to our home in the early hours during the week of *Sukkoth* for us to say the appropriate blessing, and that's why one of the first "renovations" of our house was the creation of an adjustable roof on our "summer kitchen", which made it possible to transform that little room into a *sukkah* with the tug of a rope.

As you can tell, from what I've told you so far, my exposure to synagogues was numerous and varied, even if my *dovening* was feeble. The weekly attendance with my father was supposed to remedy that condition. It was then that I had my first experience sitting alongside men in a synagogue. That was necessary if I was to learn to pray properly, because my father would have to watch over me, point me to the right page in the *siddur*, and see to it that I kept up with the congregation. That's why I sat with him in the men's section.

But the synagogue we frequented was one without a walled *mechitzah*. Because of its proximity to our home, my father's then current place of weekly worship was the Ossington *shul*, a square, cement box-like structure that looked more like an industrial building than a synagogue. Since, to the best of my knowledge, that building wasn't initially intended as a synagogue, there were no built-in provisions for a women's section and the only thing that separated the women from the men was an aisle. Women sat on one side of the room, men on the other side.

With the typical self-centredness of children, I thought the whole congregation had nothing else on its mind but my presence on the men's side of the room. "What is she doing there?", I imagined them wondering. I can still recall how unbearably uncomfortable it was for me, as a ten-year old, feeling singled out, fancying all eyes centred on me, and worrying about the kind of speculation that was going on in the minds of the other worshippers. The *dovening* lessons were quite effective, but there was another lesson coming through clearly at the same time. That was that I didn't enjoy being mixed together with men in the synagogue. My place, I realized, was in the women's section, and I felt sure that I would abide happily from then on in women's customary and rightful location.

That conclusion was indeed borne out during my maturing years and beyond. The synagogues I patronised as an adult were orthodox, hence characterized by separate seating for men and women. In all those *shuls*, I lived with different sizes, heights, and styles for the dividing fence, but *mechitzoth* were universal throughout. That doesn't mean that I never attended reform or conservative services, even while affiliated with an orthodox synagogue. My friends' *simchas* were occasions for joining such congregations, and while I fully enjoyed those infrequent excursions into alternative modes of Jewish worship, I wasn't inspired by this exposure to revise my own habits.

However, a degree of disenchantment with orthodoxy in general and my synagogue in particular, had been inching upward into my consciousness, although this disquiet had nothing to do with the question of separate seating or with women's lack of equality in Judaism. My changing outlook was emerging as I observed an unbecoming arrogance in orthodoxy, where orthodoxy more and more identified itself as the "true" Judaism, while other Jews and Jewish movements were somehow perceived as substandard.

It was disconcerting, to say the least, that some of my fellow synagogue members began selecting which synagogues were "kosher" and worthy of their entry, and which were off-limits. When my son had his bar-mitzvah at our orthodox *shul*, one of my cousin's rebbe had not then given his *hechsher* to that place of Jewish worship, and so she and her husband thought they were honouring us by standing at the door of my synagogue to wish us well. They had no idea how wrong that judgment was, and how incensed I was by that unbefitting behaviour. To me, that idiotic, damaging selectivity was an affront to the Jewish people, rather than to my family.

The reason I thought as much was that I believed that we Jews cannot afford divisiveness and segregation. We needed then, as we need now, solidarity not internal antagonisms. No one can deny that we are a community plagued by relentless threats, that we must struggle unendingly against the viciousness of Jew-hatred, that Israel-bashing in our media and at the United Nations is unceasing and frightening, and that inter-marriage has become a real menace to Jewish perpetuation. Yet this is the moment orthodoxy has chosen to cleave Judaism apart.

So, I left the orthodox *shul*, and joined a conservative synagogue. There, of course, separate seating for men and women was out, and I quite liked this new (for me) format. It seemed perfectly reasonable to sit together in my own synagogue with other members of my family, regardless of their sex. But when this change first took place, I accepted it and enjoyed the novelty without giving much thought to the meaning or significance of separate seating for women behind a *mechitzah*. It was something I used to do, without any particular discomfort, and now that I had given up the practice, it was a pleasant change, but not much more analysis was involved than that.

That was in 1974. The following year, while on a study mission to Israel, I was stirred out of this nice complacency. My sister Lily and I took leave of the group for *Shavuoth*, in order to spend the holiday with cousins in Haifa. Since we wanted to say *Yiskor* in memory of our father who had passed away, our cousin took us to the nearest *shul* for the morning prayers.

The synagogue was a barracks-like structure, with neither architectural definitions nor adornments that might in any way suggest spirituality or tradition. When we entered the rectangular room that comprised this *shul*, we saw that to participate in this congregation, the three of us would have to squeeze behind the last row of seated men in order to reach a tiny corner of the chamber, where a plastic curtain

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THE THREE FACES OF EXISTENTIALISM
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it up as a guiding light over one's life if one has discovered it, not if one has invented it" He thus reemphasizes the traditional Jewish position that eternal values derive from the one and only source of absolute values, an Ethical God.

He restates this position in an essay on Kierkegaard's principle of the "Suspension of the Ethical". He writes: "Through the extremist demand God drew forth the innermost readiness to sacrifice out of the depth of Abraham's being, and he allowed this readiness to grow to the full intention to act. He thus made it possible for Abraham's relation to him, to God, to become wholly real. But then, when no further hindrance stood between the intention and the deed, he contented himself with Abraham's fulfilled readiness and prevented the action." In other words God ultimately did not, and perhaps ultimately could not proceed with the suspension of the ethical. This fundamental belief in the final inevitability of God's decision not to require unethical action from man lay at the bottom of Abraham's rocklike faith, and has remained the cornerstone of Judaism throughout the ages. It is, in fact, the essence of ethical monotheism.

In summary, there are three versions of existentialist philosophy; Atheistic, Christian and Jewish. They share:

1) a common disenchantment with belief in the power of reason either to provide an answer to the riddle of existence; or to guide mankind into the path of inevitable progress through scientific achievement that had been universally anticipated during the nineteenth century by the rationalist philosophers of that day.

2) a common view of the centrality of man in the universal scheme, in reaction to the previous tendency of philosophy to view man as peripheral to its goal which was to discover the nature of truth and reality.

3) a common view of man as activist, as being the prime mover in working out his own destiny, rather than a helpless pawn in the increasingly complex and automated world of technology.

However, while using these common views as a starting point, Sartre, Kierkegaard and Buber have developed their thought in widely divergent and in fact opposite directions.

First, the recognition of the diminished role actually played by reason in the totality of man's personality, led Sartre to declare that life itself is inherently irrational and absurd. Kierkegaard, the religionist, reacted to this insight by emphasizing that the mainspring of man's life was the "leap of faith" into the abyss beyond reason. Buber, and other contemporary Jewish existentialist thinkers were greatly influenced by Kierkegaard's emphasis on the primacy of faith over reason and knowledge. Buber made the concept of the "holy insecurity" of this leap of faith central to his understanding of the relationship between man and God. A.J. Heschel emphasizes this primacy of faith above reason as follows: "It is essential to revelation that it elude our enquiries. To explain it, to make it intelligible, transparent, would be to ignore it; in proving it, it would be reduced to insignificance." From this point, both Sartre and Kierkegaard see their existentialist man acting in linear fashion, the first excluding God and seeking to act upon man, the second withdrawing from human relationship and seeking to achieve a linear communication directly with God. Sartre's existentialist acting without reason or purpose (because there is no God and no meaning to life) achieves only an adversary reaction, but no relationship whatever. He remains only with a perverse pride in his ability to function without hope.

Kierkegaard sacrifices not only all meaningful contact with his fellow man but also his own integrity as a human being by positing the necessity of accepting a God who demands unethical actions — all in order to achieve a mystical union, a direct linear relationship with this amorphous, undefined deity, to whom one has previously committed one's life through an unquestioning "leap of faith".

Buber enlarges the linear man-to-man relationship which his existentialist man initiates by his action, by positing a triadic man-God-man relationship. In this way the historic adversary relationship which has heretofore resulted in man's inhumanity to man, the I-It relationship can be transcended by adding the new dimension of God's holiness, resulting in the I-Thou relationship. Man retains communication both with God and his fellow man; (one of the central tenets of Rabbinic Judaism has always been: "separate not thyself from thy community").

He continues to live in this world, and in a human community, for only in community with man can communion with God be achieved. In Buber's words "God speaks to each man through the life he has given him and in which he upholds him. And the only way in which man responds to him is with his whole life, in the way he lives it. Man is in partnership with God to actualize the potential holiness of life in his own actions and through his everyday existence". Jewish existentialism sees life not as an existential dilemma but as an existential challenge, a challenge to be faced not with despair, but with hope.

Thus Jewish existentialism arrives at the opposite pole from the despair which pervades atheistic and Christian existentialism and remains within the framework of traditional Judaism, for which hope is the ultimate theological imperative.

The *modim* prayer in our daily service ends with the words: "We shall ever hope in thee". The daily reiteration of this fundamental Jewish tenet may be the answer to the oft-repeated question: What is the secret of Judaism's survival through the ages against such terrible odds?

HOW I GAVE UP THE MECHITZAH
Continued from page 6

hung from ceiling to floor, thereby demarcating the women's section. In that minuscule portion of the *shul* about four or five women sat, and they pretty well took up the whole allotted space assigned for female worshippers.

Even if we had chosen to press ourselves into that undignified marginal provision, we probably would not have found enough place for the three of us. However, one look at those uncomfortable and humiliating accommodations was enough to send us back outdoors. Since it was a very hot day, the windows of the *shul* were open, and we positioned ourselves next to the one closest to the *bimah* where we could hear the cantor and join the congregation in the *Yiskor* service.

But that morning in Haifa, experiencing the full meaning of exclusion, and — yes — its accompanying insult, I was alerted as never before to mental awakenings and unease about the condition of women in Jewish orthodox synagogue life. I could no longer dodge an idea that pressed in upon me, that the *mechitzah* is a meticulous, symbolic expression of the underlying meaning of that exclusion. The *mechitzah* informs. It says in a direct and unequivocal way that women aren't wanted in those synagogues where that barrier is on site.

I know that's a pretty severe statement. But it makes sense if you ask yourself what would happen in an orthodox congregation if not a single woman attended *shul*, ever. The *minyan* would proceed without a hitch, no Jewish ceremonial would be inconvenienced in the slightest (if you discount women's contribution to provisioning the occasions with food, drink etc.), and the enterprise of *dovening* would be totally unaffected. It's therefore obvious that women aren't at all necessary for orthodox *shul* life. No matter how lovely the women's section, nor how decorated the wall that divides, the *mechitzah* means "we really don't need you here" and "we can easily do without you". For me, these views translate into "when we men make place for you in our domain, we do so out of our generosity, and you should appreciate how nice we really are to women".

So that's why I've given up the *mechitzah* for good. I will not repeat the error of the ways of our orthodox brothers and sisters by refusing to enter a particular synagogue, just because it doesn't follow my own understanding of proper Jewish practices. But whenever possible I will continue to bypass synagogues with *mechitzoth* and choose those without separate seating. I simply am no longer comfortable in *shul* where I have to slip behind a barrier, or where my only locale is a balcony from which I can view the real action.

I have no need to be protected from my *yetzer hara* (evil impulse), by means of a wall separating me from men in the synagogue. Supposedly, men cannot handle their "evil impulses", which are presumed to be much more active and dangerous than mine, and that's why they need to be spared the distraction of women while praying. But men don't distract me from my business at hand. I've come to the conclusion that if I can deal with my own instincts, I don't see why I should be responsible for male instincts. In Judaism, the emphasis is always on living responsibly. The *mechitzah* orders me to take on a responsibility that is not rightfully mine. I just won't do it any more.

POETRY

Persimmons

I loved you before I knew you.
The riches of Araby,
the enchantment of Eden.
Magic in a sinuous, lilting sound.

I found you in Israel
abundant on grocery shelves,
sprawled in supermarket bins.
Rising suns, harvest moons,
too casual, too prolific for magic.

I tried to dissolve the shelves,
separate you from onions and cabbages,
invoke mythologies, rose-apple of the First Garden.
Carefully I bit into your ripeness,
moist, meaty, mellow —
a rich meal, a feast
of sun's condensed nectar.

Unlike old clime apples and pears
you do not deceive
with your brazen wrapping.
I marvel at your honesty —
even your outstretched skin glows
— a golden cup.

But wedged into my mind, persistent,
were onions and leeks, carrots and cabbages —
colliding illusions.
Till wise with distance
I placed you on a Canadian Table,
and gazing into your Carmel heart
heard the returning footsteps
of sweet mythologies.

Donia Blumenfeld Clenman

Donia Blumenfeld Clenman *is a well-known Toronto poet, who has written several poetry and children's books. She has just won First Honorary Mention in the Miriam Felicia Lindberg Israel Poetry Peace Prize*

History

I met my soul's companion
beneath the red mountain
on the border of Gehinnom.

And we walked in the valley
where angels struggle
for dominion.

She was not to be my bride
but an offering
for the hunter.

But he was not appeased
and he swallowed up her wealth
and he consumed her beauty.

And now I have returned
to breach the walls of death.
The holy letters are set free,
the power of the night is broken.

I released my love
from Edom's grip
to flourish with her people.

Morton Manilla

Morton Manilla *is a well known poet living in Toronto. His poetry has appeared in many Canadian and American magazines.*